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Ein neuer Allierter.

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Man kann die Entwicklung der Wissenschaft der Bibelkritik undagogik in den letzten 150 Jahren als eine fortgesetzte Kriegsführung gegen die Bibel und ihren Charakter als göttlich inspiriertes Buch bezeichnen. Diese Tendenz tritt ja ganz deutlich darin zu Tage, daß eine ganz neue Wissenschaft auftreten konnte, die sich vergleichende Religionswissenschaft nennt, und welche die Offenbarungsreligion der Heiligen Schrift betrachtet und behandelt, wie jedes andere Religionsystem, ohne den fundamentalen Unterschied ins Auge zu fassen, der die Religion der Bibel von allen andern Systemen trennt, den Anspruch nämlich, die von Gott selbst ausgegangene Offenbarung seines Wesens und Willens zu sein.

Für das Gebiet des Neuen Testaments ist diese Kinderkrankheit — denn als etwas anderes können wir diese Erscheinung kaum bezeichnen; oder höchstens als die Streiche eines mutwilligen Knaben, der seine wachsende Kraft betätigen muß, und wenn es nicht anders ist in mutwilliger Zerstörungssucht — also für das Neue Testament, sage ich, ist diese Erscheinung, die ihre typische Vertretung in der Tübinger Schule eines D. F. Strauß hatte, ja glücklich überwunden. Es gab eine Zeit, und sie liegt noch gar nicht so weit hinter uns, wo man mannhafte Vertreter des alten Bibelglaubens, wie Hengstenberg, mit einem mitleidigen Achselzucken abtun konnte, und wo es als unwissenschaftlich oder doch wenigstens als im höchsten Grade rückständig angesehen wurde, die Echtheit eines neutestamentlichen Buches, wie des vierten Evangeliums zu verteidigen. Jetzt steht das ganz anders. Selbst ein Mann wie Ad. Harnack erkennt die Echtheit des Johannes-evangeliums an.

Anders aber steht die Sache, wo es sich um die Offenbarung des Alten Testaments handelt. Seitdem der alte Jean Astruc 1753 seine berühmten "Conjectures sur les memoires originaux dont il paroît que Moyse s'est servi pour composer le livre de la Genèse" schrieb, seitdem Eichhorn 1780—83 seine „Einleitung ins Alte Testament“

herausgab und darin der Vater der „Höheren Kritik“ wurde, seitdem der Holländer Rüten den berühmten Satz prägte: „Die Religion Israels ist für uns eine der großen Weltreligionen, weder mehr, noch weniger,“ seitdem endlich durch Graf und Wellhausen die radikale Kritik in die Wissenschaft eingeführt wurde — seitdem haben die Angriffe auf die Glaubwürdigkeit und Geschichtlichkeit des Alten Testaments nicht aufgehört. Die ersten Blätter der Bibel sind Kindermärchen, die Geschichte der Väter sind Legenden, die späteren Bücher sind bewußte Fälschungen, das sind Urteile, welche man in ernsthaften „wissenschaftlichen“ Werken nur zu oft finden kann. Ein paar Beispiele mögen genügen. K. Budde in seinem Werk: „Religion of Israel to the Exile,“ 1899, (ich zitiere nach der englischen Uebersetzung) will uns glauben machen, daß Jahweh den Hebräern eine absolut unbekannte Größe bis nach dem Auszug gewesen sei, vielmehr sei Jahweh ursprünglich der Kenitische Sturmgott gewesen, der seinen Wohnort auf dem Sinai gehabt habe, und der seine Gegenwart im Sturm, Donner und Blitz kund tue. Die klassische Beweisstelle, die dafür immer angeführt wird, ist das Lied der Deborah (Richter 5, besonders V. 4—5), in dem Jahweh „is summoned to come from Sinai to succor His oppressed people, and to place Himself at the head of His warriors“ (Wellhausen: Prolegomena zur Geschichte Israels 1885, Engl. Ausgabe, Seite 344). Die alten Hebräer sollen angeblich Steinanbeter (N.B. neben verschiedenem andern, wie Fetisch-, oder Ahnen-, oder Geister-Verehrer) gewesen sein. Die Bundeslade war nach Stade (Geschichte des Volkes Israel, 1887) ein Fetischkasten, und die Ueberlieferung, daß sie zwei Steine — vermutlich Meteoriten, S. 458 — enthalten habe, in denen, wie man glaubte, Gott, d. h. Jahweh wohnte. S. 448—449, 457. Oder man denke an die bekannte Theorie, nach der die Patriarchen keine Personen, sondern die Personifikation semitischer Volksstämme gewesen sein sollen. Diese Idee wird vertreten von Wellhausen in seinen Prolegomena, S. 318 ff., Ruuen: Die Religion Israels, Bd. 1, S. 109—112; Stade: Geschichte etc., S. 28 ff.; Gunkel: Genesis, übersetzt und erklärt, 1901, Einleitung und öfters. Den Gipfel aller kritischen Phantasterei scheint mir jedoch die modernste Theorie zu sein, nach welcher die ganze alttestamentliche Literatur nur eine erborgte Mythologie enthält. Nach H. Windler (Die Babylonische Kultur in ihren Beziehungen zur unfrigen, 1902) sind nicht nur Abraham, Isaak und Jakob legendarische Helden, deren Geschichten aus astronomischen Mythen abzuleiten sind, sondern auch David, Saul und Salomo fallen in diese Kategorie. David hatte rote Haare, die den Sonnenstrahlen entsprechen, daher ist David eine Repräsentation der Sonne. Saul und Jonathan entsprechen dem Sternbild der Zwillinge; dann aber ist David auch die legendarische Abbildung des Sternbildes des Löwen, während Goliath von Gath dem Orion entspricht. Canonicus Cheyne in der Dezember-

Nummer 1902 des „Nineteenth Century“ ist ein warmer Vertreter dieser Phantasien. Nach E. Stučen (Astralmythen der Hebräer, Babylonier und Ägypter, 1896—1901) ist Abraham der Mondgott, Lot die Sonne, Sarah die Venus-Isthar. Dieser „uferlose Panbabylonismus“, wie ihn Budde nennt, hat noch sonderbarere Blüten getrieben. Im Buch Esther erinnert Esther an die Isthar, also die babylonische Venusgottheit, Mardochea an den Gott Marduk, Hamann an Summan, den elamitischen Nationalgott, Basti ist Masti, eine elamitische Gottheit. Die historische Grundlage des Buches Esther ist also eine Niederlage eines elamitischen Königs. „So viel ist sicher.“ (Vgl. „Expository Times“, Aug. 1898.)

Aber wunderbarerweise muß die Rettung und Verteidigung der vielgeschmähten und bezweifelten Geschichtlichkeit der Bibel gerade aus derselben Quelle kommen, aus der die letzten heftigsten Angriffe herkommen, aus Babel. Dasselbe Werkzeug, das seit den Zeiten des Paradieses den Menschen das tägliche Brot aus der Erde holt, muß nach Gottes Rat und Plan nun auch den Menschen das Brot des Lebens wieder aus der Erde, und zwar wörtlich hervorholen, der Spaten. Ein neuer Allierter ist der Bibel entstanden in der Archäologie, welche wie Prof. J. Orr von Glasgow in seinem: *The Problem of the Old Testament*, 1917, sich ausdrückt: „bids fair, before long, to control both criticism and history. Pg. 395.

Es war im Jahre 1817, daß Champollion den berühmten Stein von Rosette entzifferte und damit den Schlüssel zu den ägyptischen Hieroglyphen wiederfand, der so viele Jahrhunderte verloren war. Noch etwas früher, im Jahre 1802, hatte Grotefend angefangen, das Geheimnis der Keilschrift zu entziffern. Mit diesen beiden wissenschaftlichen Großtaten eröffnete sich ein ganz neuer Ausblick für die Wissenschaft des Alten Testaments, der allmählich durch den Spaten der Ausgrabungen eine erstaunliche Umwälzung in den wissenschaftlichen Anschauungen der Welt hervorgebracht hat. Es war ja schon länger bekannt, daß Ägypten das — vielleicht mit Ausnahme von China — älteste Literaturland der Erde ist. Das älteste bekannte Manuskript ist ungefähr in das Jahr 3000 v. Chr. zu setzen, die „Vorschriften des Pta-hotep.“ Aber Israel war, wenn man den Kritikern Glauben schenken durfte, ein ganz rohes, ungebildetes Nomadenvolk, unter dem Gesetze wie die des Moses, und Psalmen wie die Davids, absolut unmöglich waren. Heute würde kein Wissenschaftler so seinen Ruf aufs Spiel setzen, daß er die Behauptung von Israels Alliterarität aufstellte. Wer hat das zu Wege gebracht? Kein anderer, als der neue Alliierte der Bibel, der Spaten der Archäologie. Seitdem wir die feste Kunde haben, daß Sargon I. im Jahre 3800 v. Chr. in Akkad eine berühmte Bibliothek angelegt hatte, schien es keine Unmöglichkeit in dieser Richtung mehr zu geben. Nachdem vollends der Franzose de Sarzec in den Jahren 1893—95 in Tello, im südlichen Babylon, eine

große Bibliothek von 30.000 Täfeln entdeckte, die sicher schon im Jahre 2700 existierte, und nachdem Hilprecht die Tempelbibliothek von Nippur, dem alten Talneh, ausgegraben hatte, wissen wir, daß diese Anschauung für Mesopotamien, das alte Stammland Israels, wenigstens unbegründet ist. Da liegt denn die Schlußfolgerung sehr nahe, daß Israel, wenn es aus einem zurzeit seiner Auswanderung so hoch zivilisierten Lande kam, unmöglich ganz so barbarisch roh gewesen sein kann, wie uns die höhere Kritik hat immer vorreden wollen. Aber wir haben auch direkte Beweise, daß diese angeblich wissenschaftlich gesicherten Ergebnisse der Kritik in Wahrheit nichts sind als Phantasiegebilde. Vielmehr wird der bedenklich ins Wanken geratene gute Ruf der Glaubwürdigkeit der Biblischen Geschichte auf das glänzendste wiederhergestellt durch den braven Spaten, der in der Hand des Archäologen zu einer gefährlichen Waffe geworden ist gegen Unwissenheit und Einbildung. Eh ich eingehend auf die einzelnen Gebiete zu sprechen komme, sei es mir erlaubt, an einem schlagenden Beispiele den ganzen Umfang der Bedeutung der archäologischen Entdeckungen zu zeigen.

Jes. 20, 1 lesen wir, daß Sargon seinen Feldhauptmann sandte, um Asdod zu belagern. Ja, aber wer war Sargon? Im ganzen Alten Testament kommt der Name nicht wieder vor; im Neuen Testament auch nicht, auch in keinem Targum; kurzum in keinem einzigen Literaturwerk. Wir standen vor einem Rätsel und hatten es im wahrsten Sinne des Wortes mit einem "Hapax legomenon" zu tun. Da kam uns im Jahre 1843 wieder der Spaten in der Hand des französischen Konsuls Emil Botta zu Hilfe. In Khorfabad, ein wenig nördlich von Niniveh, wurde er in die Erde gestoßen, und was brachte er ans Tageslicht? Einen ungeheuren Palast, eben den Palast des Sargon I., des Eroberers von Samaria. Mit dem Palast kam der Name des Königs und sein Portrait wieder aus der Erde und außerdem noch eine Menge von Bildwerken und Inschriften. Das war ein Gewinn ersten Ranges nicht nur für die Wissenschaft, sondern ich darf wohl kühnlich sagen, auch für das Glaubensleben; denn, wenn die Wahrheit der Bibel in so glänzender Weise an dieser einen Stelle unwidersprechlich bewiesen war, so fiel damit die Unmöglichkeit hin, daß nicht auch andere schwierige und dunkle Stellen ihre Erläuterung und Bestätigung finden konnten.

Sangen wir nur gleich mit den ersten Worten der Genesis an. Im Anfang schuf Gott Himmel und Erde. Was sagen uns die babylonischen Denkmäler darüber? Wenn irgend wo, dann war in Babel Hoffnung, darüber Auskunft und Licht auf den Bibelbericht zu erhalten; denn einerseits haben wir in Babel die älteste Kultur vor unseren Augen, und sodann ist in Babylonien die Wiege der Menschheit zu suchen. Wenn also irgendwo, mußte sich hier eine Erinnerung an das Sechstageswerk erhalten haben. In dem ausgegrabenen Palast des Assurbanipal fanden sich denn auch Täfeln, welche einen

Schöpfungsbericht enthalten (Vgl. Dettli: Der Kampf um Babel und Bibel, S. 9 ff. Gunkel: Israel und Babylonien, S. 24). Dieser Bericht enthält gewisse Ähnlichkeiten mit der Bibel in der Auseinandersetzung der Schöpfungswerke; aber sonst welch himmelweiter Unterschied! Der Bibelbericht beginnt mit einer Theogonie und dann kommt der wilde Kampf zwischen Merodach, dem Gotte des Lichts, und Tiamat, dem Urozean, aus dessen einer Hälfte der Himmel und aus der anderen die Erde gemacht wird. Dagegen halte man den Charakter des Bibelberichtes: Der Allmächtige sprach, und es geschah. Wenn etwas sicher ist auf der weiten Welt, ist es, daß Israel seinen Schöpfungsgedanken **nicht** aus dieser Quelle entlehnt haben kann; denn es ist wohl denkbar und wohl möglich, daß der ursprünglich monotheistische Bericht durch den Polytheismus geschändet und verdorben ist. Ich kann es mir aber nicht erklären, wie die angebliche Reinigung des Bibelberichtes von allem Polytheismus sollte vor sich gegangen sein. Eine deutliche Beziehung auf den siebenten Tag finden wir in dem Sabbat der Babylonier und Assyrier, für den sie sogar den Namen „Sabbatu“ haben. Man vergleiche Gunkel: Genesis, S. 106 ff., Israel und Babylonien, S. 27 ff.; Jeremias: Das Alte Testament im Lichte des alten Orients, 1904, S. 86 ff. An diesem Sabbat ist, zum wenigsten für den König und hohe Beamten, alle gewöhnliche Arbeit verboten. Er unterscheidet sich aber von dem Sabbat Israels darin, daß er 1. nicht in Beziehung auf die Schöpfung gesetzt ist, und 2. daß seine Zählung jeden Monat aufs Neue anfängt, also immer auf den 7., 14., 21. und 28. Tag des Monats fällt und nicht wie in Israel fortlaufend, ohne Rücksicht auf den Monattag, gezählt wird. Für den ersten Sündenfall sind die Beziehungen noch nicht deutlich. Es ist ein altes Bildwerk vorhanden, auf dem ein gehörnter Mann und ein Weib unter einem Baume sitzen. Das Weib streckt seine Hand aus, um eine Frucht zu pflücken, während hinter ihr, in der Nähe ihres Ohres, eine Schlange sich aufrichtet: Schrader, Gunkel, Jeremias halten die Erklärung für zweifelhaft, während J. Delitzsch, G. Smith, A. S. Sayce darin eine klare Beziehung auf den Sündenfall sehen wollen. Ueber die Sündflut will ich mich ganz kurz fassen. Wir finden sie in dem Gilgamech-Epos, 3000 v. Chr. Auch hier haben wir wieder ganz verschiedene Ähnlichkeiten, wie die Aussendung von vier Vögeln, das Opfer des Helden am Schluß — über das nebenbei die Götter wie die Fliegen herfallen — aber auch wieder den allergrößten Polytheismus, sodaß, was ich über den Schöpfungsbericht sagte, auch hier seine Gültigkeit hat.

Ein anderes Kapitel der Bibel, das oft für historisch falsch erklärt ist, ist die Völkertafel im 10. Kapitel der Genesis. Aus Vers 8—12 geht hervor, daß Babel älter war, als Niniveh; daß Assyrien erst von Babylonien aus kolonisiert wurde; und daß der Begründer der babylonischen Kultur kein Semite, sondern ein Aushite, ein Nach-

komme Sams war (vgl. G. Rawlinson: *Historical Illustrations of the Old Testament*, p. 29 ff.). Jede dieser drei Behauptungen wurde sehr heftig angefochten, da die alte Tradition Assur für älter als Babel hielt und beide semitisch waren. Die Denkmäler jedoch geben der Bibel wieder völlig Recht (vgl. E. Schrader: *Die Keilschriften und das Alte Testament*, S. 76). Und die merkwürdigste aller Enthüllungen ist die, daß die Begründer aller Zivilisation, die Erfinder des ABC, die Künstler, Gesetzgeber usw. eben nicht Semiten, sondern die Sumerier waren, von Turanischem oder Hamitischem Ursprung.

Ueberhaupt dürfen wir unsere ethnologischen Anschauungen, soweit sie der Bibel widersprechen, nur getrost ummodelln. Die Bibel behält doch recht. Gen. 10, 22 berichtet uns z. B., daß Elam der älteste Sohn Sems gewesen sei. Die Elamiten, aber, die uns in der Weltgeschichte entgentreten, sind Urier. Wer hat nun Recht, die Bibel, oder die Weltgeschichte? Die französischen Ausgrabungen in Susa, der Hauptstadt von Elam, haben gezeigt, daß die Inschriften der älteren Zeit nicht in elamitischer Sprache, sondern in dem semitischen Babylonisch, oder auch z. T. in Sumerischer Sprache abgefaßt sind. Ein englischer Kritiker, Dr. Driver sagt in seiner Genesis, Seite 128: *It is true inscriptions recently discovered seem to have shown that in very early times Elam was peopled by Semites. . . but the fact is not one which the writer of this verse is likely to have known.* Das Wunderbarste, ich darf wohl sagen die göttliche Ironie, ist eben, daß der Verfasser von Gen. 10, 22 klüger gewesen ist, als die modernen Herren Doctoren und Kritiker.

Um nicht den Umfang dieser Abhandlung ungebührlich auszu dehnen, gehen wir gleich zu Abrahams Zeit über. Gegenüber der schon eingangs erwähnten Behauptung, daß Abraham gar kein historischer Name, sondern nur eine Personifikation gewesen sei, möge es genügen, darauf hinzuweisen, daß Abe-ramu als Personennamen in einem Kontrakt aus der Zeit vor Hammurabi vorkommt, und daß Abu-ramu der Name eines assyrischen Beamten aus der Zeit Assarhaddons ist (vgl. Th. C. Pinches: *The Old Testament in the Light of the Historical Records etc.*, 1902, p. 148). Aber das nebenbei. Die wichtigste Entdeckung, die auf Abraham und seine Zeit ein ganz neues, ungeahntes Licht geworfen hat, ist die Auffindung des **Codex Hammurabi**, der 1902 in Susa dem Schoß der Erde enttriffen wurde. Wir finden in ihm eine Zivilisation von allergrößter Bedeutung mit einer ganz merkwürdigen Gesetzgebung, die sich bis in die kleinsten Einzelheiten erstreckt. So finden wir in Art. 145, 146 ff. dieses Codex gesetzliche Bestimmungen über Verhältnisse wie in Gen. 16, 1—6 angegeben, die beweisen, das Sarahs Verhalten gegen Sagar ganz den damaligen Gesetzen entsprach.

Ein besonders helles Licht fällt infolge der Ausgrabungen auf die bekannte Redorlaomer-Episode der Genesis, Kap. 14. Dieses Er-

eignis, das wir rund ins Jahr 2100 v. Chr. setzen dürfen, war von Nöldke als unhistorisch erklärt worden. Ja, Wellhausen sprach davon, daß diese Geschichte durch Nöldke ihren Todesstreich erhalten habe. Und trotz aller kritischen Todesstrieche ist, dank dem treuen Spaten, heute dieses Kapitel historische Wahrheit. Also ist es erwiesen, daß im Jahre 2280 Babylon unter die Oberhoheit der Elamiter geriet. Nun verraten uns die Inschriften weiter, daß die Namen dieser elamitischen Könige alle mit dem Worte „Kudur,“ der Knecht, anfangen. Wir haben einen Kudur-Mabug und einen Kudur-Nankhundi. Weiter hat man den Namen einer elamitischen Göttin Lagamar gefunden. Da haben wir „Kudur-Lagamar,“ ganz klar das biblische Aedorlaomer. Weiter haben wir den Namen eines Sohnes des Kudur-Mabug erhalten: Eri-aku, König von Larfa. Damit ist der zweite Name des vierten Königsbündnisses gegeben, Arioch von Ellasar. Der dritte, Amraphel, ist der bekannte Hammurabi selbst (vgl. Schrader a. a. O., S. 120 ff.; und besonders Bd. 2, S. 296 ff.), sodaß also nur noch der vierte im Bunde, Thideal, König der Seiden zu identifizieren bliebe, was allerdings bisher noch nicht gelungen ist. Aus den Tel-el-Amarna-Funden, die Aug. Klostermann als einen diplomatischen Briefwechsel aus dem Jahre 2000 bezeichnet, haben wir den Namen Uru-salim für Jerusalem. Es gibt wohl noch einige verbohrte Kritiker, wie Dr. Driver, die trotz alledem lieber in diesem Kapitel einen „unhistorischen Midrasch“ aus der Zeit des Exils oder noch später sehen. Denen kann man eben nicht helfen. Wer sehen will, dem sind die Augen geöffnet.

Wenden wir uns von Babel nach Aegypten, so ist es die Periode von Joseph bis Moses, für welche wir Bestätigung der Bibel in den Monumenten suchen, und fügen wir nur gleich hinzu, auch finden. Ziemlich allgemein ist anerkannt, daß die Genesis das ägyptische Kolorit merkwürdig naturwahr getroffen hat (vgl. Ebers: Aegypten und die Bücher Moses, Bd. 1, S. 295 ff.). Dennoch haben die Kritiker auch hier ihre Einwendungen machen müssen. So wurde z. B. auf Grund einer Notiz bei Herodot geleugnet, daß in Aegypten Weinbau getrieben sei. Aegyptische Bildwerke jedoch zeigen uns die Weinbereitung in allen Stufen usw. Es würde zu weit führen, alle Einwendungen und deren Widerlegungen genau aufzuführen. Wer sich dafür interessiert, den verweise ich auf das schon angeführte Werk von Dr. Orr, der auf S. 413 ff. alle diese Fragen bespricht und auch die einschlägige Literatur angibt. Nur einige markante Einzelzüge möchte ich hervorheben. Aus der Zeit der 12. Dynastie haben wir die Geschichte eines Saneha, der wie Joseph aus dem niedrigsten Stande zu den höchsten Ehren emporstieg. Aus derselben Zeit haben wir auf den Gräbern von Beni-Hassan ein Bild von dem Empfang einer Gesellschaft von Amu oder Semiten, das die Lage so genau schildert, daß man zuerst dachte, es sei eine Schilderung des Empfanges Jakobs.

Weiter müssen wir hier die ägyptische „Erzählung von zwei Brüdern“ nennen, die der biblischen Erzählung von der Versuchung durch Potiphar's Weib stellenweise beinahe wörtlich entspricht. Da sie aber jünger ist, als die Geschichte Joseph's, so mag diese wohl der anderen zu Grunde gelegen haben.

Aus Moses Zeiten haben wir ebenfalls durch die Ausgrabungen bedeutende Aufklärungen erhalten. In den Jahren 1881 und 1898 wurden im ganzen 46 Mumien von Pharaonen ausgegraben, unter denen, wie man auch die Zeit des Exodus bestimmen mag, die Leichen des Pharaos der Bedrückung und des Auszugs sind. Wie wunderbar sind doch die Fügungen Gottes. Er, der einst trotzig au rief: Wer ist der Herr, des Stimme ich hören müsse und Israel ziehen lassen? Er, dem sich einst die Menschen nur kniend nahen durften, er muß sich jetzt von jedem Neugierigen, der seine fünf Cents Eintrittsgeld in das ägyptische Museum in Kairo bezahlen kann, angaffen lassen, und der im Leben ausrief: Ich weiß nichts von dem Herren! der muß 35 Jahrhunderte nach seinem Tode stummes und doch so beredtes Zeugnis ablegen, daß das Wort des Herrn dennoch Wahrheit ist.

Hier allerdings erheben sich auch einige Schwierigkeiten, eben durch die Ausgrabungen, von denen wir vorher nichts gewußt haben, nämlich die Frage: Wer sind die Pharaonen der Bedrückung und des Auszugs? Die bisherige Anschauung nahm allgemein an, daß Ramesses der Bedränger, und sein Sohn Menephtah, oder Merenptah, derjenige gewesen sei, der mit seiner ganzen Macht im Schilfmeer für seinen Trotz gegen Gott büßen mußte. Diese Anschauung teilt auch noch ein so bedeutender Kenner des Morgenlandes, wie Dr. Ludwig Schneller ist; vgl. seine Kriegsbriefe aus Palästina, 1915, S. 34. Indessen vertritt Prof. Orr eine andere Anschauung. 1896 wurde von Prof. Flinders Petrie, die sogenannte „Israel-Stelle“ des Amenophis 4. entdeckt, an deren Schluß es heißt: „Israel ist dem Erdboden gleich gemacht und seine Nachkommenschaft ausgerottet.“ Naturgemäß könnte dann Merenptah nicht der Pharaos des Auszugs sein, vielmehr würde dann der Auszug unter der Regierung des Amenophis 2. fallen. Das streitet aber wieder gegen die alte Alexandrinische Ueberlieferung, nach der tatsächlich der Exodus unter Merenptah stattgefunden hat. Schneller a. a. O. erklärt die auf Israel bezügliche Inschrift als einen Nachtrag, eine zweite, selbständige auf der Rückseite der Stelle eingegrabene Inschrift. Darnach hat diese zweite Inschrift mit der ersten Siegesinschrift des Amenophis nichts zu tun und ist eine deutliche Beziehungnahme auf den Befehl des Pharaos, Exod. 1, 22, der damit meinte, die Judenfrage auf ewige Zeiten aus der Welt geschafft zu haben. Nun, wie gesagt, die Sache ist noch nicht endgültig geklärt. Aber haben wir dankbar die Hilfe der Monumente in Anspruch genommen, so müssen wir es uns eben auch gefallen lassen, daß sich hier und da auch Schwierigkeiten ergeben.

Für die Eroberung des Landes Kanaan finden wir eine unerwartete Bestätigung in den sogenannten Tel-el-Amarna-Tafeln, die wir schon oben erwähnt haben. Sie bilden die diplomatische Korrespondenz der Könige Amenophis 3. und 4. In ihnen schreibt unter anderen auch Abbi-Chiba, der König von Uru-salim, daß das Land von den „Chabiri“ bedrängt werde, die anscheinend von Seir herkamen (vgl. Col. E. R. Conder: *The Bible and the East*, 1896, p. 40 ff.; 106 ff.) Chabiri und Hebräer, wem drängt sich nicht die Aehnlichkeit auf? In der That vertreten so angesehenen Männer der Wissenschaft wie S. Winckler und Gommel diese Auffassung.

In den Büchern Josua und Könige werden die Hethiter erwähnt als ein großes und mächtiges Reich im Norden von Israel, vgl. Jos. 1, 4; Richter 1, 26; 1. Kön. 10, 28 ff.; 2. Kön. 7, 6. Da aber in keinem einzigen Literaturerzeugnis alter und neuer Zeiten etwas über diese mystische Macht zu finden war, hielt man, wie gewöhnlich diese Stellen für unhistorisch, für rednerische Floskeln, oder für späte Interpolationen. Aber siehe da! die Bibel ist wieder einmal bis auf den Buchstaben gerechtfertigt. Von ägyptischen, wie von assyrischen Inschriften gleichmäßig haben wir gelernt, daß in der That eine hethitische Konföderation etwa 1000 Jahre lang eine Weltmacht Westasiens war, die sich bis an den Euphrat ausdehnte und an Bedeutung Aegypten und Assyrien wenig oder gar nicht nachstand. Man vergleiche über sie die Tel-el-Amarna-Tafeln; Brugsch Pascha: *History of Egypt under the Pharaohs*, (English translation), 2 volumes, 1879; Sayce: *Early Israel and the Surrounding Nations*, 1899.

Mit dem Hebräerbriefe würde mir die Zeit zu kurz werden, sollte ich alle die Bestätigungen aufzählen, die die geschichtlichen Bücher des Alten Testaments während der Zeit der Könige erfahren haben. Tatsächlich ist nicht eine einzige Verührung des Volkes Israel mit ausländischen Mächten, die nicht durch die Ausgrabungen eine deutliche Bestätigung erfahren hat. So finden wir an den Wänden der Hallen von Karnak den prahlerischen Bericht des Pharao Sisak, wie er Rehabeam demütigte, 2. Chron. 12. Mesa, der König von Moab, errichtete seinen Denkstein zu Dibon um 2. Kön. 3 zu bekräftigen. 1. Kön. 20, 34 hören wir von einem Bündnis zwischen Ahab von Samaria und Benhadad von Syrien, und auf assyrischer Seite haben wir den Bericht Salmanassers 2., daß er Benhadad und Ahab zu Karkar geschlagen habe 854 v. Chr. Die Beziehungen Israels und Judas zu Tiglathpileser oder Phul werden uns völlig bestätigt. Menahem, Pekah und Hofea erscheinen in den Inschriften dieses Königs genau so wie in der Bibel. Sargons Eroberung von Samaria bezeugt sein Palast. Sancheribs Belagerung von Lachis und sein Zug gegen Hiskia und Jerusalem kann man in seinen Jahrbüchern nachlesen. Seine Ermordung durch seinen Sohn und die Thronbesteigung Asarhaddons, alles ist faüberlich aufgeschrieben. Manasses Gefangennahme erscheint unter

den Tributpflichtigen des Königs von Assur wiedergegeben. Sowohl Asarhaddon wie Assurbanipal zählen unter ihren Hörigen auf Manasse, König von Juda.

Nun das möge genug sein. Wir haben nun nur noch ein Buch zu besprechen, das man hat besonders als unhistorisch brandmarken wollen, nämlich den Propheten Daniel, der um seiner angeblichen historischen Unglaubwürdigkeit bis in die späte Makkabäerzeit hinabgesetzt worden ist. Wie wir aus griechischen Quellen wissen, hieß der letzte König von Babel Labynetos (Herodot 1, 188) oder Nabonned (Josephus). Man hat sich helfen wollen und Belsazar, der nach Daniel der letzte König war, mit diesem Nabonned identifiziert; aber unnötigerweise; denn nach den Inschriften hatte der letzte König Nabonned wirklich einen Sohn, namens Belsazar, der nach dem hervorragenden Platz, den er in den Inschriften einnimmt, irgendwie an der Regierung mit seinem Vater beteiligt gewesen sein muß. Dem würde entsprechen, daß Belsazar dem Daniel verspricht, ihn zum 3. Herrn im Reiche zu machen. Nach den babylonischen Monumenten erscheint es nun, als sei dieser Königssohn in der Nacht gestorben, in der die Stadt erobert wurde. Das stimmt auch mit Xenophon überein (Cyropädie 7, 5. 15 und 30) und vor allem mit Daniel, sodaß Belsazar nicht mehr eine mythische und mystische, sondern eine sehr reell historische Persönlichkeit wird. Also auch hier zeigt es sich, daß das Wort Gottes sich durchaus nicht zu verstecken braucht vor der Weisheit dieser Welt, sondern daß diese immer noch von jenem lernen kann.

In der Tat haben denn auch schon manche namhafte Gelehrte ihre Stellung zu dem Alten Testament geändert. Sayce, ein englischer Professor, Gommel, ein Deutscher, und Salévy, ein Franzose, alle drei früher Anhänger der höheren Kritik, haben ihren Standpunkt aufgeben müssen. Dr. Driver, der in „Expository Times“, Dez. 1896, sich äußerte, daß Gommel mit Wellhausens Pentateuchanalyse übereinstimme, mußte sich die öffentliche Antwort gefallen lassen, daß dieses Zitat aus einer seiner früheren Schriften nicht mehr seine jetzige Meinung ausdrücke, sondern daß er sich immer mehr von der „gänzlichen Grundlosigkeit“ der Wellhausenschen Ansichten überzeugt fühle. — Ähnlich hat sich Sayce geäußert, und Salévy hielt auf einer Sitzung des Internationalen Kongresses zu Paris 1897 eine glänzende Verteidigungsrede zu Gunsten der Wahrhaftigkeit der Mosaischen Geschichte gegen die Wellhausensche Schule, für welche er früher sehr stark eingetreten war.

Und wem haben wir diese Umwälzung auf dem Gebiete des Alten Testaments zu verdanken, die uns in Aussicht stellt, daß man auf diesen Ansturm gegen das Alte Testament bald das Wort des Athanasius anwenden können wird: *Nubila est; praeteribit?* Niemand anders, natürlich ausgenommen die göttliche Gnadenführung, als dem neuen Allierten der Bibel, der Archäologie und dem Werkzeug in ihrer Hand, dem Spaten.

Ueber Inspiration.

Von Pastor Ed. Schweizer.

II.

5. Die gewältigen Anstrengungen des Elias und die lange Wirksamkeit des Elisa hatten aber nur momentanen Erfolg und gelang ihnen nicht, das Gesetz zur Geltung zu bringen und die Abgötterei fern zu halten. Bald nach Elisa wendet sich der Blick der Prophetie der Zukunft zu. Die wachsende Verschuldung, das steigende Bedrängtwerden der beiden Königreiche, hat die Gemeinde der Frommen zu der Ueberzeugung geführt, daß ein Gerichtstag des Herrn komme. Je nach den Zeitläuften schien es mehr Israel selbst oder mehr den Feinden zu gelten. Im Verlauf der Zeiten haben sich dieselben Zustände und ihre Folgen oft wiederholt. „Wo ein Nas ist, da sammeln sich die Adler.“ Sittliche Verkommenheit, religiöser Niedergang, Luxus und Uebermut der Reichen, unerträgliche Zustände und Verzweiflung unter den Besitzlosen und dabei die Unmöglichkeit, mit den vorhandenen moralischen Mitteln Besserung zu schaffen — solche Verhältnisse lassen eine Katastrophe und nachher Hilfe erwarten. Denn durch Gerichte geht Gottes Weg zum Heil. Auch jetzt richten die den Weissagungen glaubenden und an Gottes Weltplan nicht irre gewordenen Christen ihre Blicke in die Zukunft. Alle religiösen Gemeinschaften entwickeln eine erstaunliche Tätigkeit zur sittlichen, religiösen und sozialen Hebung des Volkes. Allerlei Mission wird getrieben. Die Rettungshäuser und Wohltätigkeitsanstalten mehren sich, wie viel wird geschrieben und gelesen, was zum Besten dienen soll — und dennoch darf man sich weder von der kirchlichen Tätigkeit noch von politischen Aenderungen eine Wiedergeburt des Volkes, oder auch nur ein Aufhalten des Verderbens versprechen, und wir warten auf das Kommen des Herrn. Vorher wird es nicht besser.

6. Ahnten die Frommen Israels zurzeit der großen Propheten, die mit aller Gewalt das Verderben nicht aufhalten konnten, den kommenden Gerichtstag, so war ein solcher den Propheten göttlich gewiß. Aber ebenso gewiß war ihnen, daß Jehovah sein Reich vollenden werde. Dafür bürgte ihnen sein Name: „Ich bin, der ich bin.“ „Nun beginnt das Forschen, was zu dieser Vollendung gehöre.“ Jetzt schauen die Propheten nicht mehr rückwärts, sondern vorwärts. Nun weissagen sie und müssen schreiben, denn sie arbeiten für die Zukunft. Die kommenden Generationen sollten in ihrem Sammer wissen, daß Jehova sie nicht gänzlich verworfen, sondern noch Größeres mit ihnen im Sinn habe. Darüber sagt Gese: „Joel beginnt, der Täufer schließt die Reden von der Geistesausgießung; Joel beginnt, der Täufer schließt die der neuen Ehe; Ezechiel sieht einen neuen Tempel und die Herrlichkeit des Herrn in ihn ziehn, Malachi das Kommen des Herrn zu seinem Tempel, der von Serubabel und Josua gebaut worden ist. Ferner wird geforscht nach dem Weg zu diesem Ziel. Jesaja und Micha

weisen auf den Davidssohn. Vor ihren Augen stand Assur und hinter diesem Babel, durch welche Mächte Gott das Gericht an Israel vollstrecken wird . . . aber diesen Heidenkönigen und Mächten wird gegenübertreten der gerechte Herrscher aus Davids Stamm, der Gott mit uns, der Träger von Gottes Geist. Hat Gott in den Hirten Moses seinen Geist gelegt, so muß auf dem Hirten der Zukunft des Geistes Fülle ruhen. Aber die Schuld des Volkes ist riesengroß. Jehova weiß einen Knecht, der sühnt die Schuld.“ Alle Propheten von Joel und Jesaja an haben vom kommenden Davidssohn geredet und geschrieben.

7. Die Religion Israels, mit ihrer einzigartigen Gotteserkenntnis, mit ihrem Gesetz und ihren Propheten; wodurch Israel zu einem Unikum unter den Völkern wurde, ist eine Frucht der Offenbarung Gottes durch Theophanie und Inspiration. Wie wollen denn die Deisten und andere wunderscheuen Leugner dieser Art von Offenbarung das erklären? Die Weisen und Dichter der Griechen, der Indier, der Chinesen und anderer Völker haben auch Großes geleistet. Aber sie haben aus der Erde heraus geredet und für die Erde und jeder nur für sein Volk ohne Gott, ohne Hoffnung und rechten Trost. Wenn wir Gott näher kommen, ihn fühlen und finden wollen, greifen wir nicht zu den Büchern der Griechen, sondern zur Bibel, zu den Psalmen und Propheten.

8. Die Weissagungen der Propheten sind zum guten Teil in Erfüllung gegangen, und dadurch ist ihre Inspiration erwiesen, und die Erfüllung des Uebrigen ist verbürgt. „In Christo sind alle Gottesverheißungen Ja und Amen.“ Die Phantasie des Priester-Propheten Ezechiel hat die empfangene Verheißung eines neuen Tempels weiter ausgemalt. Der Tempel wurde gebaut, aber nicht nach dem Plan des Propheten. Es kann auch gar nicht die Rede davon sein, daß er je gebaut werden wird. Sollten auch die in ihr altes Vaterland zurückgekehrten Juden einen Tempel nach Ezechiels Beschreibung bauen, wozu sie die Mittel hätten, so wäre ein solcher Bau ohne providentielle Bedeutung. Eine Wiederherstellung des israelitischen Kultus mit seinen Tieropfern kann absolut nicht im Plan Gottes liegen.

IV. Nicht alle Schriftstücke des Alten Testaments sind inspiriert.

Was Dr. Ges, mein geliebter, ehrwürdiger Lehrer, unter obiger Ueberschrift in seinem Buch geschrieben, will ich in möglichster Kürze hersetzen.

1. Die Erzählung des Buches Esther sei ohne Zweifel kein Roman. Unter dem König Xhasveros, dem durch seinen Angriff auf Griechenland bekannten Xerxes, welcher von 485—465 über Persien regierte, konnten solche Geschichten wohl vorkommen. Es ist aber schon oben bemerkt worden, daß man diesem Büchlein vom Geist Gottes nichts anmerkt. Fünfhundert Feinde wurden auf der Burg Suhan getötet; am andern Tag, auf Betrieb der Königin Esther, wurde das Morden

fortgesetzt. Nur mit Schmerz konnte der barmherzige Menschensohn, der nicht gefonnenen Menschenseelen zu verderben, diesem Büchlein entnehmen, was Geistes Kinder die in Persien zurückgebliebenen Juden waren. In die Sammlung der heiligen Schriften wurde die Erzählung wohl deshalb aufgenommen, weil sie für den Sinn des Purimfestes den Schlüssel gab.

2. In den Büchern der Chronika haben wir die Geschichte des Königreiches Juda und der Könige aus Davids Stamm. Des nördlichen Reiches wird kaum gedacht, weil es abgefallen ist von Jehovas Gesalbten und dem Tempel. Die Darstellung ist ernst und ist das Werk eines frommen Mannes, der von Dank durchdrungen ist für die Segnungen eines gesetzmäßigen Gottesdienstes. Aber vom Geist Gottes findet Geß in den Chronikabüchern keine Spur. Aus den Lebensbildern Davids und Salomos wurden die Schatten fern gehalten, wovon doch in den Samuelis- und Königsbüchern die Rede ist. Der Geist Gottes ist aber ein Geist der Wahrheit. „An Liebe habe ich Wohlgefallen und nicht an Schlachtopfer, an Erkenntnis Gottes mehr als an Brandopfer“ (Hosea 6, 6). „Jehova hat dir angesagt, was gut ist: Recht üben, dich der Liebe befleißigen, untertänig wandeln mit deinem Gott“ (Micha 6, 8). Diese Prophetenworte lagen längst vor. Der Chronikafschreiber hat sie nicht begriffen, sonst hätte er nicht ohne Rüge den Trost des Königs Abia aufgeschrieben: „Wir haben Jehova nicht verlassen, als Priester dienen ihm die Söhne Aarons und die Leviten im Amt zünden Rauchopfer an etc.“ (2. Chron. 13, 10 ff.) Das Prahlen mit einem wohleingerichteten äußeren Gottesdienst war nie Sache der Propheten, die durch den Geist Gottes anbeten. Denn bei aller frommen Außerlichkeit und bei tadellosem Bekenntnis kann das Herz Gott ferne und ohne die Zucht seines Geistes sein. Der Chronikafschreiber hatte nichts vom prophetischen Geist, ein frommer Priester war er. Darum machte ihm auch die Tempelreinigung des Josia große Freude und nach seinem Bericht könnte man meinen, es sei alles in besserer Ordnung gewesen, indes Jeremias ein ganz anderes Bild gibt von den betrübnen Zuständen unter dem Volk, eben zu Josias Zeit. Die geschichtlichen Angaben in den Chronikabüchern sind auch nicht zuverlässig. Abias Heer zählte 400,000, das des Nerobeam 800,000 Mann; aus diesen 800,000 sollen 500,000 durch die 400,000 erschlagen worden sein. Das ist mehr als unwahrscheinlich.

3. Der Prediger Salomo mag wohl auch am Schlusse des Exils entstanden sein, wie das Estherbuch und die Chronikabücher. Das Büchlein enthält manchen vernünftigen Gedanken, manchen guten Rat: „Bwahre deinen Fuß, wenn du zum Hause Gottes gehst und nahe dich lieber zu hören, als wie die Toren, Opfer zu bringen.“ „Besser, daß du nichts gelobest, als daß du gelobest und nicht erfüllst.“ „Sit nicht acht auf alle Reden, damit du nicht hörest, wie dein Knecht dir flucht.“ Bisweilen eine gute Beobachtung: „Die Weisheit macht den

Weisen stärker als zehn Gewaltige.“ „Kein Mensch ist gerecht auf Erden, der — nicht sündige.“ „Gott hat den Menschen gerade geschaffen; aber sie suchen viele Ränke.“ Er hat bemerkt, daß es manchmal mit der Rechtspflege übel steht: „Ich sah Stätten des Gerichts, da war ein gottloses Wesen, und Stätten der Gerechtigkeit, da waren Gottlose. Da dachte ich in meinem Herzen: Gott muß richten den Gerechten und den Gottlosen!“ (3, 16 u. 17). Ja wohl! sonst gäbe es am Ende kein Recht mehr gerade für den Gerechten. Was sollen wir aber sagen zu dem, was wir 3, 18—22 lesen: „Es geht dem Menschen, wie dem Vieh; wie dies stirbt, so stirbt er auch etc. Es führt alles an einen Ort; es ist alles von Staub gemacht und wird wieder zu Staub etc.“ Auf Grund dieser Aussprüche hat mir vor etlichen Jahren ein Adventistenprediger beweisen wollen, daß der Mensch nach dem Sterben tot, maustot sei und seine Seele nicht fortlebe. Erst in ferner Zukunft werde Gott etwas auferwecken, das als Substitut für den einst gewesenen Menschen gelten müsse etc. Ich antwortete ihm: Wir Christen schöpfen unsere Glaubenssätze aus den Evangelien und den Schriften der Apostel und nicht aus dem Buch eines pessimistischen, bankerotten Philosophen. Das eine Gleichnis vom reichen Mann und dem armen Lazarus schmeiße ihm seine Theorie über den Haufen, denn beide lebten nach ihrem Sterben.

Uebrigens glaubte der Prediger nicht an völlige Vernichtung des Menschen im Sterben, denn 12, 7 lesen wir: „Der Staub muß wieder zur Erde kommen, wie er gewesen ist, und der Geist wieder zu Gott, der ihn gegeben hat.“ Aber wie? Als persönliches Wesen, oder als verschwindender Hauch? das sagt er nicht. Gottesfurcht schärft er ein und Gottes Gerichte mahnt er zu bedenken (11, 9; 12, 13. 14). Als Nehemia nach Jerusalem kam munterte er das verzagte Volk auf mit dem trostvollen Wort: „Die Freude an Jehova ist eure Stärke! Wenn Prediger ist von Freude an Jehova keine Spur. Der Prediger weiß von den Verheißungen nichts; für ihn gibt es kein Hoffen auf dereinstige Vollendung des Königreiches Gottes. Kein Hoffen auf den Gottesknecht, den Davidsohn.“ Die Israeliten, deren es zu Malach's Zeit erbärmlich schlecht ging, fragen: „Worin hat Jehova uns geliebt? Wo ist der Gott des Gerichts? Es ist umsonst, daß man Gott dienet“ (1, 2; 2, 17; 3, 14). Mancher Ausspruch des Predigers hat mit diesen Worten noch packende Ähnlichkeit, sagt Geß und urteilt über den Prediger also: „Wie ist es möglich von diesem Buch zu rühmen, es sei aus Gottes Geist entsprungen, von Gottes Geist durchatmet? Ein lebensmüder Greis ist der Prediger, der aus dem reichen Glaubenserbe seines Volkes nur so viel Brot für seine Seele gerettet hat, daß sie nicht Hungers stirbt.“

Es ist von nicht inspirierten Büchern des Alten und Neuen Testaments die Rede gewesen. Es sind vor allem die Geschichtsbücher. Aber diese nicht inspirierten Schriften sind nichts weniger als eine Profan-

Literatur. Die Verfasser waren zumteil Propheten: Moses, Samuel, Nathan und andre; zum Teil waren es fromme, ernste Männer: Esra, Nehemia und der Verfasser der Chronikabücher. Nur unter Gottes Aufsicht und Leitung konnte Israel eine solche Geschichtsschreibung erhalten, die bis in die Urzeit hinausreicht und sich vor der Geschichte anderer Völker auszeichnet, wie Israel als Volk sich vor andern Völkern auszeichnete. Man hat gesagt, nicht Herodot, sondern Moses sei der Vater der Geschichte. Auch für die außerisraelitische Geschichte ist das Alte Testament, soweit sie in demselben berührt wird, die zuverlässigste Quelle.“ Kein geringerer als M. von Niebuhr sagt: „Vanz allein das Alte Testament macht von der patriotischen Unwahrscheinlichkeit eine Ausnahme; nie verhüllt und verschweigt es ein Unglück des Volkes, dessen Geschichte in ihm dargestellt ist. Seine Wahrhaftigkeit ist das höchste in der Geschichtsschreibung, auch für den, der an keine göttliche Inspiration glaubt. Zugleich muß ich für das Alte Testament wie die unbedingte Wahrhaftigkeit, so auch die genaueste Richtigkeit unter allen Geschichtsquellen in Anspruch nehmen. Diese Erkenntnis ist in unserer Zeit sichtbar durchgedrungen, und diejenigen, welche das Wegwerfen der Bücher des Alten Bundes noch nicht als Frevel betrachten, beurteilen es wenigstens als altmodische Geschmacklosigkeit.“ So Marcus v. Niebuhr, ein Kenner der Geschichte der alten Völker wie wenig andere. Sein Urteil ist von höchstem Wert.

Alle Achtung vor der Geschichte Israels im Alten Testament. Auch vor der Urgeschichte in den elf ersten Kapiteln des Genesis. Es ist heilige Geschichte, wenn auch nicht vom Geist Gottes diktiert. Die geringschätzbare Beurteilung, die dem Alten Testament auch in diesen Heften je und je widerfuhr, kommt von der deistitischen Wunderscheu her. Es gibt keine unvernünftiger Philosophie als der Deismus, der Gott und die Welt, Gott und die Menschen so voneinander scheidet, daß allerdings von göttlichen Einwirkungen, Offenbarungen, Wundern, Rede und Inspiration nicht die Rede sein kann. Der zu Gott geschaffene Mensch, der nach Gemeinschaft mit Gott sich sehnde Geist muß sich beim Deismus recht verwaist und frostig fühlen in der Welt.

Die sämtlichen Prophetenbücher sind von der Kritik als authentisch anerkannt worden, d. h. als Schriften von den Verfassern herrührend, deren Namen sie tragen. Ausgenommen ist ein Teil des Daniel, der in der Zeit der Makkabäer entstanden sein soll. Daß Jesaja 40—60 zurzeit der Wiederkehr aus der Gefangenschaft geschrieben worden benimmt dem Wert des Buches nicht das Geringste.

Die Propheten haben durch Inspiration geredet. Das sagen sie selbst. Denn sie nennen ihre Reden und Aufzeichnungen zum Teil Gesichte und bezeichnen sie als übernatürliche Offenbarungen. Zum Teil empfangen sie Offenbarungen durch innere Einsprache. Darum heißt es oft: „Das Wort des Herrn geschah zu Zona, zu Jeremia etc.“ oder: „So spricht der Herr etc.“ „Der Mund des Herrn hat es ge-

redet.“ Sie redeten, was ihnen nur durch Offenbarung gegeben sein konnte. Der Täufer war ein Prophet, denn nur aus Inspiration konnte er wissen, daß der vor ihn hingetretene unbekannte Mann der Messias sei. Joh. 1, 29—33. Von Meleachi ist das Kommen des Täufers geweissagt: 3, 1 und 23 ff. Saggai, vom Geist Gottes erweckt und durchdrungen, regte das ermattete Volk zum Eifer im Tempelbau an. „Sacharja hat tiefe Blicke getan in Israels Schuld, in Gottes Erbarmen, in das Einswerden der königlichen und priesterlichen Gewalt, in das Erwachen des Hauses aus der Sühnung, in die Erhebung des Verführers zum Königtum! Mit einem Wort: in das von Jesu vollbrachte Werk. Dieser Blick ist für geistlich gesinnte Menschen ein Zeichen der Inspiration.“ Saggai konnte den Tag angeben, an welchem des Herrn Wort zu ihm geschah: Hag. 1, 1. 15; 2, 1. 10. 20. So auch bei Sacharja: 1, 7; 7, 1. — Wir müssen uns kurz fassen: Alle Propheten haben aus Inspiration geredet; denn sie haben geweissagt (dies von Joel an); und Weissagungen können nur aus Inspiration geschehen. Viele Weissagungen sind in Erfüllung gegangen; und das Erfüllte verbürgt die Erfüllung des Uebrigen.

Die alten Kulturvölker hatten alle ihre Dichter, Philosophen, Staatsmänner und Geschichtsschreiber und eine reiche Literatur. Man staunt über die herrlichen Leistungen der begabten Römer, Griechen, Perser, Indier und Chinesen. Aber die Prophetenbücher Israels haben ihres Gleichen nicht. In ihren Büchern haben die Heiden niedergelegt, was in der Natur und uns im menschlichen Geist dem Nachdenken sich erschloß. Die heidnischen Dichter und Denker waren „Weltweise,“ von Theologie ist nur bei den wenigsten etwas zu finden. Dabei fehlte es den Meistern an sittlicher Reinheit und allen an Universalismus. Alle waren auf ihr Volk und ihre Zeit beschränkt. Die Propheten allein haben nicht aus der Erde heraus und aus ihrem Geist geredet. Bei ihnen haben wir Gottesoffenbarung und die Darlegung eines göttlichen Weltplanes, der alle Völker umfaßt. Sie haben das Reich des Messias, des Heilandes der Welt geweissagt, und dabei den Kampf gehabt mit einer gottlosen Gegenwart; Buße haben sie predigen müssen als Weg zur Gnade und besseren Zeit; was man sonst nirgends hätte finden können.

Die Prophetenbücher müssen aber mit Liebe, Ehrfurcht und Geduld studiert werden, sonst werden sie nicht verstanden, oder mißverstanden und mißbraucht. Zur Erbauung eignen sie sich nicht recht; sie treiben große Politik und nur Einzelnes paßt zu unsern kleinen Bedürfnissen. Wer das Wunder, also auch die Inspiration, nicht glaubt, muß die Propheten für gutmütige Phantasien oder bewußte Betrüger halten. Das wagen unsere Deisten freilich nicht offen herauszusagen.

„Daß zwischen den Psalmen in Betreff der geistlichen Kraft ein gewaltiger Unterschied, muß jeder spüren der dort Nahrung sucht. Zu solchen wie 90, 103, 130, 139 kann man nicht oft genug zurückkehren,

weil hier eine Fülle von ursprünglichen Erlebnissen, Gedanken und Tiefblicken ist; aber zur Hervorbringung von 105, 106 und manch anderen brauchte es keine Inspiration," sagt Geß. Den Unterschied merkt der Erbauung suchende Leser auch wohl und geht über manchen Psalm hinweg. Es gibt noch mehr als die genannten, die man zu den inspirierten zählen kann; aber manches Lied unseres Gesangbuches ist geistvoellr und erbaulicher als manche Psalmen.

Geß redet von Inspiration in den Schöpfungsberichten und sagt „Welche Majestät in diesem Sprechen Schaffen! Der philosophische Geist der Griechen hat, so lange er von der biblischen Offenbarung unberührt blieb, diese Höhe niemals erreicht. Wer zum ersten Mal das Werden der Welt zurückgeführt hat auf Gottes Sprechen, war sicher ein inspirierter Mann.“ Es ist sicher die einzig Gottes würdige Weise, daß die Welt durch Gottes freien Willen entstanden ist. Die Bibel braucht sich nicht zu schämen mit ihrer Urgeschichte. Die heidnische Mythologie hat nichts geliefert, das so vernünftig und psychologisch wahr wäre. Man hat die Geschichte von den ersten Menschen wahre, aber nicht wirkliche Geschichte genannt. Sie kann aber wirklich sein, und wir tun am besten wenn wir sie nehmen, wie sie lautet, damit wir nicht aus der Wahrheit einen Mythos und dann aus dem Mythos eine Wahrheit machen.

Zum Schluß setze ich hier ein Wort über Inspiration von Rougemont hin: „Die Reformatoren waren große Verehrer der Schrift und Eiferer für ihr göttliches Ansehen, und doch urteilten sie sehr frei und unverholen über ihre Mängel, Dunkelheiten und Schwierigkeiten darin; sie gaben einzelne Widersprüche und Ungenauigkeiten zu, und vergaßen ob der göttlichen Wirkung nie — die menschliche Mitwirkung bei — der Abfassung des Wortes Gottes: So Luther, so Calvin, so Melancthon und Bezer. Erst im Jahrhundert nach der Reformation entstand eine übertriebene Mengsilichkeit für die Anerkennung der völligen Tadellosigkeit der Hl. Schrift und eine Mißkennung der menschlichen Seite davon. Man nahm dieselbe nicht so wie Gott sie gegeben hat, sondern man stellte ein System über die Bibel her, das mit der Wirklichkeit nicht zusammenstimmte . . . diesem System (der Verbalinspiration) messe ich immer Teil der Schuld zu, daß sich (Gegner der Schrift berechtigt halten, den strengen Bibelglauben als eine wissenschaftliche Unredlichkeit oder als eine blinde Geistesbeschränktheit darzustellen und zu verleumden. Das Schriftwort erlaubt und verlangt eine freie Behandlung und Beurteilung, insofern der Blick und das Herz offen bleibt für Gottes Anteil an der Heiligen Schrift, darf und soll auch für die menschliche Form und Seite davon Herz und Augen offen bleiben.“

Rougemont macht auch darauf aufmerksam, daß der Herr und die Apostel des Alten Testaments auch frei behandelt und nie genau wörtlich geliefert haben. Den gläubigen Seelen schade es nicht, wenn sie

auch auf Unvollkommenheiten der Schrift aufmerksam gemacht werden. Der Glaube ruht nicht auf Buchstaben, sondern auf dem Geist und göttlicher Kraft.

Doch sind wir von Herzen dankbar, daß wir authentische Schriften treuer Zeugen haben; und die Schrift bleibt doch das Fundament unseres Glaubens und der Kirche. Der Geist der in alle Wahrheit leitet, bedarf des Wortes zur Erleuchtung.

A Study of the Relationship in Lutheranism and Calvinism:

Vital Problem of Protestantism in America

BY REV. J. H. HORSTMANN, EDITOR OF THE EVANGELICAL HERALD

Without doubt the outstanding feature of religious development in the United States during the past two decades was the closer approach to one another on the part of the Protestant denominations. For a quarter of a century the Foreign Mission Conference of North America, following the trend toward fraternal cooperation which has long been apparent on the foreign fields, has been deepening the consciousness of unity among the Protestant missionary forces, promoting a true science of missions, providing for the study of common problems, and working jointly in the interest of the boards composing it. In 1908 the movement toward unity and cooperation represented by the Evangelical Alliance and the National Federation of Churches and Christian Workers, thru the medium of the Inter-Church Conference on Federation, which had been held in New York in 1905, combined to form the Federal Council of the Churches of Christ in America, an officially and ecclesiastically constituted body, organized for the purpose of more fully manifesting the essential oneness of the Christian Churches of America, in Jesus Christ as their divine Lord and Saviour, to promote the spirit of fellowship, service and cooperation among them. Almost simultaneously with the Federal Council there came into being the Home Missions Council, with similar aims in the field of home missions as those pursued by the Foreign Missions Conference in its sphere. The past decade has witnessed a remarkable development in the outreach and efficiency of all these agencies.

Many earnest Christians in all denominations, however, felt very keenly that neither federation nor cooperation, valuable and necessary as each certainly was to the extension and progress of the kingdom of God on earth, could reach the ideal of Christian unity presented in John 17: 21 and Eph. 4: 3-6. The Conference on Organic Union of the Churches, called by the General Assembly of the Presbyterian Church in the U. S. A., and held at Philadelphia Dec. 4-6, 1918, a full discussion of which appeared in the preceding

issue of this magazine, was an attempt at a closer approach to this ideal.

Believing that all these movements toward a common ground for Christian faith and works were wholly in line with historic Evangelical ideals and principles, our Church regarded it as her duty to be represented at such meetings, and to take active part in the endeavors to realize a closer Christian fellowship, cooperation and unity. More than that, it was even felt that because of these very ideals and principles our Church could not ignore these movements or fail to take part in them without denying her very character and becoming faithless to her fundamental purpose and her most precious traditions. The Evangelical Synod was founded with the purpose of promoting the unity of the Spirit in the bond of peace, and of bringing about organic union between Lutheran and Reformed Churches wherever possible. To hold aloof from movements like those described above would mean a deliberate denial of her essential character and a virtual abandonment of her high and noble aspirations. The writer's article, "The Unity of the Spirit" in the preceding issue, which embodied the gist of the series "That They May All Be One," in the Evangelical Herald of 1917, sought to make clear that this ideal principle of the Reformation is the essential contribution which the Evangelical Church seeks to make to the religious life and development of the nation. The Churches of Christ in America cannot grow into a living virile organism without such a unity of the spirit in the bond of peace.

To be sure, those present at the Philadelphia Conference recognized clearly the very great obstacles in the way of such an organic union of the Churches of Christ in America. Tho the spirit of doctrinal strife and dissension, of denominational rivalry and competition which characterized the last half of the nineteenth century has very largely given place to a more peaceful spirit of cooperation, deep-seated differences of thought and practice still call for frank discussion and fair-minded adjustment. While there is undeniably a strong tendency toward getting together within the groups of more or less closely related denominations, as is indicated by the organization of the Council of the Reformed Churches of America Holding the Presbyterian System, the Ecumenical Methodist Conference, the recent consolidation of the Norwegian Lutheran bodies, and the merger of the General Synod, the General Church Council, and the United Synod, South, into the United Lutheran Church, yet these very tendencies are only making clearer the deeper fundamental differences which constitute the most formidable obstacles to the real and general union of Protestant bodies. The new alignments now taking place are only making more clear the two antagonistic elements that need to be inwardly reconciled before anything like outward and organic union can be expected. In the

last analysis Lutheranism and Calvinism, which divided European Protestantism into two hostile camps in the sixteenth century, still remain the divisive factors in the twentieth. In the light of present conditions their relationship, we believe, constitutes a vital problem of Protestantism in America. We also believe that a study of this relationship, in the free and democratic atmosphere of American religious thought, is necessary at the present time, and that it will help materially to find a solution of the problem.

And in spite of the fact that, as Pastor Niebuhr has pointed out in his article "Where Shall We Go?", there is no longer a reasonable possibility of realizing the aim with which the Evangelical Synod was founded, i. e., that of bringing about a union between Lutheran and Reformed Churches, we nevertheless believe that the Evangelical Church still has a task, indeed, its one great task to perform, tho perhaps in a somewhat different manner than its founders imagined and many of its present-day leaders think. As long as the German language was practically the only channel thru which the Evangelical idea could become known, there was no opportunity for the Synod to make her contribution to American religious life, nor does it seem as tho, during the past three-quarters of a century, the time was ripe for making this contribution. Fully equipped, however, as she is now, to carry on her entire work in the language of the country, there is no longer any obstacle in the way of giving freely and fully what she has to give. The urgent need of American Protestantism for the unity of the Spirit in the bond of peace, as well as the whole trend of Evangelical history, teaching and organization seem to say to the Evangelical Church, as did Mordecai to Queen Esther, "And who knoweth whether thou art not come to the kingdom for such a time as this?" Nor do we think that aspirations such as these "verge on an egotism that is as ridiculous as it is sublime." They arise out of a sincere and serious conception of duty, from the consciousness of possessing a valuable talent, from which the Lord who gave it expects the largest possible return, and from the eager desire to use even the little power bestowed upon our Church for the purpose of rendering as large a service as possible to all the followers of the Master. And it would not be the first time in the history of the kingdom that God chose the weak things of the world for the accomplishments of His great purposes, or that they who occupy the lowest place are called to go up **higher**.

In making such a study of the relationship between Lutheranism and Calvinism it seems advantageous to follow the historical method, i. e., to review briefly the course of religious development in the United States and to trace the influence which each has had upon the life and thought of the nation as a whole. For Lutheranism and Calvinism as they exist today are not separate, independent developments, but kindred and related systems of thoughts, which

have become what they are as a result of reactions upon one another under the influence of political movements and events and the peculiarities of racial and national temperament. If we shall be able to visualize for ourselves the essential characteristics of Lutheranism and Calvinism, and the part which each has played in American religious life, as well as their relationship to the whole body of that development, we shall know whether or not it is possible to reconcile their conflicting tendencies, and, if so, what steps will bring about such a desirable result. We are assuming at the outset, what is undoubtedly the meaning of four centuries of North American political and religious history, that the destiny of the New World will be dominated by Protestant ideals. Convinced as we are that Protestantism represents the truest and loftiest interpretation of Christianity, it is naturally of the utmost importance that the highest conception of Protestant ideals should prevail, and that there should be the largest possible unity of the Spirit in the bond of peace in all the efforts to realize them. In view of the determining influence which American ideals have secured in every part of the world as a result of the war, and in view of the peril to that influence which a divided Protestantism involves, the relation between Lutheranism and Calvinism certainly is one, if not *the one*, vital problem of Protestantism in America.

THE DESTINY OF AMERICANISM IS PROTESTANT

The beginning of American history, it is true, did not seem to promise Protestant supremacy. On the contrary, for over two hundred years there seemed to be every indication that Roman Catholicism would prevail in the New World as it had in the Old. Altho the discovery of America came just at a time when the bright light of the pure Gospel was beginning to supplant the dense darkness which had prevailed in Europe during the Middle Ages, it seemed at first as if Roman Catholic rulers were to direct the destiny of the New World. Spanish adventurers explored North America from Florida to California, and an army of monks and priests, commanded by the crown to convert the natives to the Catholic faith under penalty of slavery and death, accompanied or followed every expedition. One cannot help but admire the intrepid heroism of that crusade thru the unmarked wilderness, the march often arrested by bloody battles, the advance sometimes turned into a retreat, and the persistence by which that column pressed on until a sacred city—Santa Fe—was founded on the wilderness heights of New Mexico, and the adventurous missionaries had claimed the entire Pacific coast for queen and pope. The enterprise had the power of a great state and a great Church behind it, and humanly speaking, nothing should have been able to withstand the forces led by a Cortez and a DeSoto and their associates and inspired by religious leaders ready to crown their ambitions with martyrdom.

But the first impress of Christian truth upon the people of the New World came from a land where the ashes of superstition had almost quenched the flame of true spiritual life, and it came at a time when the standards of the Inquisition still ruled the minds of prince and priest. And in spite of their intensely heroic devotion the messengers who would bring the kingdom of Christ to the New World were still too firmly bound with the fetters of superstition to make clear the true spirit of Gospel truth and freedom. The Indians rose against their missionaries and drove them out, and to-day every vestige of Spanish influence has practically disappeared. Says Prof. O'Gorman, the Roman Catholic historian, "Names of saints in melodious Spanish stand out from maps in all that section where the Spanish monks trod, toiled and died. A few thousand Christian Indians, descendants of those they converted and civilized, survive in New Mexico and Arizona, And that is all."

Long before the Spanish empire in America began to crumble, French adventurers and explorers began to claim the northern portion of North America for their king. From Port Royal and Quebec they ascended the St. Lawrence, penetrated the Great Lakes region and floated down the Mississippi to its mouth. The conquest of the vast lake region for France is largely due to the heroism of the Jesuit missionaries, whose patient endurance and self-devotion won the respect and affection of the Indians, and gave the French an influence over the savage tribes which no other people ever possessed. If the kingdom of God could come with observation, victory would have been inevitable under the lead of civilians like LaSalle and Joliet, and missionary heroes like Marquette, and with a line of military and missionary stations reaching into the very heart of America. "Behind them was the power of France and the Roman Church, and their movements were guided by a statesman like Richelieu, by a pope like Gregory, and carried out on the field by a consecrated purpose rarely equaled in the annals of sacred or secular heroism."

Yet all this was unavailing. Even tho the French missionaries had a loftier and more sympathetic message for the savages, and tho they had accomplished some measure of results in the heart of the country even before John Elliot undertook to preach to the Indians living only six miles from Boston harbor, the first half of the eighteenth century witnessed the passing of all they had accomplished. They had fasts and forms but no spiritual life to give to their converts; they baptized but they could not build character, and their swift and splendid heroism left no memorial to survive its generation.

Such was the first impact of European Christianity upon North America, and the reason for its dismal failure is very evident. Material gain and territorial aggrandizement were the chief aim of

Spanish and French explorations, and missionary efforts were only incidental. And since the message these missionaries brought, with all the heroism exhibited in transmitting it, was as unspiritual and insufficient as the motive of the expeditions was unworthy and demoralizing, we need not wonder that Roman Catholicism gained no permanent foothold on American soil in the early days of our history.

And later Roman Catholic history in the United States makes a better showing only because of the enormous volume of immigration from Catholic countries in Europe. Even the wise and splendid toleration toward Protestants established in the Catholic colony of Maryland—an open avowal that Maryland was to be an asylum for English Catholics, and that Reformation principles would not be tolerated, would have been met with a storm of protest in England and America—failed to make the Church of Rome popular in the colonies. For many years all the colonies except Pennsylvania enforced severe laws against Roman Catholics, and at the time of the Revolution the Catholic population in all the colonies amounted to barely 25,000. But altho the growth of the Catholic Church in the United States has been phenomenal, as compared with Protestant denominations, its losses must have been enormous when the immense and steady volume of immigration from Catholic countries in Europe during the past fifty years is considered. A few years ago a prominent Catholic periodical reproached the Church vehemently for neglecting to take care properly of Catholic immigrants, declaring that if the Church had been able to hold all its immigrant members, the Catholic population of the country would be forty million instead of twelve.

Other signs of a waning Catholic influence are the fact that the appropriations of public money for Catholic Indian schools, have ceased for some years, and especially the growing influence of the laymen, notably along social service lines, as the recent Bishops' Manifesto, as published in the *New York Nation*, clearly shows. Hitherto the Church has been one of the great bulwarks of conservatism and has held entirely aloof from the discussion of the social struggle. There are features in this pronunciamiento, however, which any Bolshevik could well applaud, and the whole document shows clearly the extent to which liberal and democratic forces and ideas are gaining the upper hand in the Church. The war has also evidently weakened the authority of the hierarchy in many ways, especially the all-pervading influence of the interdenominational religious and humanitarian war work organizations. While the influence of Romanism will still be strongly manifest in many localities, and while attempts will no doubt still be made to "make America Catholic," no intelligent student of American religious life can deny that the destiny of America is and ever will remain Protestant.

CALVINISM DOMINANT IN COLONIAL RELIGIOUS LIFE

If the destiny of America is Protestant, the character of the Protestantism that is to prevail naturally becomes a matter of vital importance. Who were the permanent settlers who established Protestantism in America, and of what character was the influence which predominated during the formative period of American institutions?

Early in the seventeenth century English colonists began to settle along the Atlantic coast, at Jamestown in 1607, and at Plymouth in 1620. At Jamestown the doctrines and ritual of the Church of England was rigidly enforced; there was no freedom of worship, and no adherents of the papacy were permitted to enter. Stringent regulations protecting the Sabbath and the support of the ministry were passed. Efforts to Christianize the Indians were made, education was not neglected, but there was no protest against the introduction of slavery. Under Governor Berkeley's regime 4,000 non-conformists were obliged to seek refuge in the more liberal atmosphere of Catholic Maryland. Orderly and dignified worship according to the canons of the Church of England, with all the weaknesses and faults of the time, were the Virginian contribution to the beginnings of American religious life.

The motives and ideals of the colonists who came to Plymouth were very different from those of the Jamestown settlers. The conception of the Jamestown colony was chiefly commercial and political, tho not without the desire to extend the power of the English Church. The Pilgrims, on the other hand, sought a place where they might found a new commonwealth in religious freedom, regardless of material or political advantage. These earnest, forward-looking souls sought a more spiritual reformation than any that had yet been made, and in order to liberate the Church from the corruption that had been fastened upon it, and to put an end to religious persecution, they separated themselves from the Church and from the world in order to make a new beginning in a new world. They desired an independent Church free to grow as the Spirit of the Lord directed.

This difference in character naturally became manifest in the life and influence that went out from the colony. When the first harvest had been gathered the spontaneous gratitude of the settlers found expression in a general day and feast of thanksgiving, to which the Indians were also invited. The treaty with Chief Massasoit was sacredly kept for more than fifty years. Ten years after the landing at Plymouth John Eliot began to devote himself to the study of Algonquin, and after fourteen years completed his monumental work of translating the entire Bible into that language, and his faithful, patient and successful effort to convert the Indians is a marvel missionary achievement. The Puritans who settled at Salem nine years after the Pilgrims came to Plymouth, "to separ-

ate," they said, "not from the Church of England, but from its corruptions," were careful to found the church and the school together, and in 1649 education was compulsory in every New England colony except Rhode Island. Strict observance of the Sabbath was a marked feature of religious life as it was at Jamestown, and numerous laws to punish violations were rigidly enforced. The people were hostile to slavery and economic conditions reinforced the New England conscience in keeping the colonies free from the curse of this institution.

The hard conditions of life and the stern conceptions of religion markedly influenced the entire life of the people. The laws in general were patterned after the Old Testament, and regulated the minutest details of life. Arson, blasphemy and the abuse of parents were punishable by death. For minor offenses the stocks, the ducking stool, pillory and whipping post were used, and great publicity was given to all kinds of punishment. Intense earnestness, intellectual activity, hatred of all resemblance of priestly rule, and intolerance toward other sects, were marked features of New England character.

The majority of the English colonists, from Cape Cod to the Potomac, and the Scotch and Scotch-Irish who came after, were Calvinists and brought with them those conceptions of Christianity which exalt the sovereignty of God, emphasize the freedom and the causality of man and find expression in a serious and conscientious idea of duty toward God and man.

Besides the English, the Dutch, the Swedes and the Germans were among the early permanent settlers of America, founding colonies in New Amsterdam in 1623, in Wilmington in 1638, and in Germantown, near Philadelphia, in 1683. The Dutch settlers were Calvinistic, tho there were a few Lutherans among them; the German settlers were largely Lutheran, with a Reformed or Calvinistic minority, while the Swedes were wholly Lutheran. The Dutch treated the Lutherans with great harshness, and a Lutheran pastor sent over from Amsterdam in 1657 was forced to return to Europe. Greater freedom was secured, however, when the English took possession of New Amsterdam in 1664.

From the above rapid survey it appears that Protestantism was in the ascendancy at the beginning of the only permanent settlements in the American colonies at that time, and that the Calvinistic type of Protestantism dominated the religious life and thought of the people. The Lutheran churches which existed were too few and scattered to exert any appreciable influence upon the development of religious life and thought.

Another article, in the September issue, will outline the later development of these two types of Protestantism, their essential characteristics, and their present-day relations.

The Church and the Kingdom

C. SPRENGER

That the Christian Church has, in Jesus' Gospel of the Kingdom, a message that is as perfectly adapted to saving society as to saving the individual, goes without saying; but she has not yet appropriated all the spiritual forces and values contained in that Gospel. She has not yet made the kingdom of God on earth, the reign of the spirit of Christ in all the relationships of life and in all the institutions of society her primary and supreme aim. Lamenting her sectarian divisions, for which her very largest denominations are themselves chiefly responsible, she is still, even today, clinging practically everywhere, except in her foreign mission fields, to an outgrown individualistic interpretation of the Gospel, and that in the midst of a civilization that is becoming increasingly collective and is sinking beneath the tremendous temptations of modern wealth and power for the very lack of just the social ideal that the Gospel—and only the Gospel—can give. But have not the churches experienced a social awakening during the last fifteen years? Yes, we are glad to say they have, but the resulting social interest in the churches still continues to be vague and groping, timid and inefficient. As yet the churches have effectively organized the great spiritual forces of the Gospel against a few only of our great modern evils. "On the fundamental ethical questions of capitalism," for example, "the Church has not yet made up its own mind—not to speak of enforcing the mind of Christ." (1). In his address to the (first!) Church Peace Conference, Dr. Sidney L. Gulick calls attention to the apathy of the churches as such to all the pressing social, industrial and military problems of our times and attributes it chiefly to the individualistic interpretation of Christianity still prevailing in the Church. "Christian preachers," he says, "have failed to understand and to teach this central truth in the teaching of Jesus, that the Kingdom of which He spoke is here and now, and concerns all the relations of man with man. The Church accordingly has not felt called to face and solve the pressing problems of industry, of labor and capital." (2). In the "Appeal to the Christian Churches," issued by Swiss pastors at the beginning of the Great War, we find this sentence: "What the churches have done during these last centuries . . . against war and in favor of peace, is little or nothing in comparison with what they could and ought to have done in order to maintain faithful to the spirit of their divine Master, or even simply to follow the example of the Church of the Middle Ages in its efforts towards the establishment of the Truce of God." Dr. Frederick Lynch, the Secretary of the Church

(1) W. Rauschenbusch, *The Social Principles of Jesus*, p. 145.

(2) Frederick Lynch, *Thru Europe on the Eve of War*, p. 116.

Peace Union, does not regard this indictment of the churches as too severe, for in his own attempt to fix the blame for the Great War he comes to the conclusion: "The Church is to blame," and he adds, "perhaps this war will bring this truth home to her." (3) To the same import, the late Dr. Rauschenbusch says: "It is the sin of Christendom that so few took this problem (of international peace) seriously until we were chastised for our moral stupidity and inertia." (4).

Now if these criticisms of the Church, which could be amplified, are justified at all, then the churches ought to respond to the appeal of the Swiss pastors and "ought to humble themselves before God, and humbly to recognize that in the war on war . . . the churches have not taken the place and the position which was their duty and right." (5) In short, the churches ought to recognize that in their emphasis on soul salvation they have neglected social salvation. "But this ye ought to have done, and not to have left the other undone." "This neglect—this, so to speak, official neglect—of our Christian duty cannot longer continue without scandalizing the world and without covering with opprobrium the name of our Lord Jesus Christ. It is absolutely essential that all the churches which have at heart the glory of their Master and the advancement of the kingdom of God shall understand and undertake without delay, the task which thrusts itself upon their attention." (6) That task, it hardly needs to be said, is the task of overcoming the tremendous forces of evil by bringing in the kingdom of God on earth, by christianizing the social order, including the international relations. This is a new task, to which the new insight of the Church summons it, but it is, after all, new only because it is so old, for it is the same task at which Jesus Himself labored 19 centuries ago. It is a great task and demands great faith. "When the Son of man cometh shall He find *the* faith on the earth?" That the Church finds herself so largely in arrears in the work of social righteousness and of bringing in the Kingdom argues unfaith, at many critical times, in the power of the Gospel. We must learn to believe in the Gospel again, for "nothing can prevent mankind from sinking beneath the tremendous temptations due to modern wealth and power save the creation of a strong religious life which shall lead us to consecrate our control over nature to the process of bringing in the kingdom of God." (7) "The time is fulfilled, and the kingdom of God is at hand; repent ye and believe in the Gospel."

(3) Thru Europe on the Eve of War, p. 108.

(4) Thru Europe on the Eve of War, p. 106.

(5) Thru Europe on the Eve of War, p. 107.

(6) Social Principles of Jesus, p. 26.

(7) Gerald B. Smith, Social Idealism and the Changing Theology, p. 153-154.

"The kingdom of God is at hand." It is not a "concept nor an ideal merely, but an historical force . . . a vital and organizing energy now at work in humanity." (8) God is at work in humanity. "Let one compel himself definitely to state the inner moral and even religious implications of the modern scientific spirit, of the historical spirit, of the determined attempt by psychology and sociology to reach the laws of psychical and social progress, and of the resulting well nigh universal movements inspired by the passion for "inner health" and for social righteousness;—to go further—and one will have deep and abiding reasons for believing that this is God's world, and that he is at work in every part of it." (9) Moreover, "God thinks in action, and speaks in events." The sledge-hammer blows with which the Almighty has chastised the world during the last five years show that He will use catastrophes to bring in His kingdom, if He cannot effectively use growth and development. And "the time is come for judgment to begin at the house of God." Catharine Breshkovsky, "the little Grandmother of the Russian Revolution," recently said of the Russian Church: "The old church order perished with the Czar and it was just as deserving of being overthrown." And by all appearances the Russian Church is not the only church which the Almighty is visiting with His chastisements. Indeed, we all need to repent. And, to bring us to our senses, God is using the Socialist organizations as His tools. "They must serve him, whether they will or not. 'He that maketh the wrath of man to praise him, and the remainder of wrath he turneth aside.' . . . God had to raise up Socialism because the organized Church was too blind, or too slow, to realize God's ends. The Socialist parties, their technical terms, and their fighting dogmas will pass away into ancient history when their work is done. The only thing that will last and the only thing that matters is the Reign of God in humanity, and the Reign of God is vaster and higher than Socialism," writes the late Dr. Rauschenbusch, and adds significantly, "the great danger is that our eyes will be blinded by ecclesiastical prejudices so that we do not know God when he comes close to us." (10)

It is, therefore, a vital question for social progress what fundamental attitude the churches are going to take in the reconstruction period just ahead of us to the forces—including the Socialist Labor Movement—that are striving to renovate our social order. "The re-establishment of the old-world order" . . . has become intolerable; . . . the law of brotherhood must supersede the law of the jungle," says the Executive Committee of the Federal Council of Churches. But if we are, then, to construct a new social order, we

(8) W. Rauschenbusch, *A Theology for the Social Gospel*, p. 165.

(9) Henry Churchill King, *The Moral and Religious Challenge of our Times*, p. 161-162.

(10) W. Rauschenbusch, *Christianizing the Social Order*, p. 405.

need to remember that "at the heart of all really constructive movements in society lie two qualities: sympathy and faith." The churches must be sympathetic to the Labor Movement, for it is one of the chief forces that are striving to renovate our social order. Labor is struggling to secure better conditions of life and its full rights in the family circle of humanity. "Its success . . . would mean the closing of the gap which now divides industrial society and the establishment of industry on the principle of solidarity and the method of cooperation. Christianity should enter into a working alliance with this rising class, and by its mediation secure the victory of these principles by a gradual equalization of social opportunity and power." (11) But in order that the churches may do this, what is more needful than the recovery of that vision of the early Church that all men are brothers and co-heirs in the Kingdom of God? The Kingdom is the very purpose for which the Church exists. The Church needs a revival of the glorious Kingdom vision, not merely in order that she may assist in the solution of the problem of industry, of labor and capital, but she needs it for her own sake, in order that her various denominations may get together into a more comprehensive organic Evangelical Union. With its critical problems, the reconstruction period ahead of us virtually forces the denominations into an allegiance to a comprehensive program; in carrying out this program of reconstruction, however, the churches need the Kingdom vision in order that their cooperation with each other may not be merely forced, but intelligent and unselfish, sympathetic and enthusiastic. And if democracy is still to remain honestly our national ideal, then, too, we need the Kingdom vision for its realization, for real democracy is essentially spiritual and makes for brotherhood—the grand passion of the Christian religion. Thus we need the uniting force and the motor-power of the Kingdom ideal in many ways.

For real reconstruction, therefore, we need sympathy and faith; sympathy with the forces that are even now striving for the renovation of our social order; and faith in the civilization of brotherly men, to which the whole creation moves. Are we sympathetic to the forces that are making for industrial democracy, without the attainment of which our political democracy will die? Do we believe in justice and liberty and universal education? Do we believe in the Kingdom of God, in which his will shall be done? Does the old prophetic spirit live in us? We need that spirit, for, as James Russel Lowell says:

"The time is ripe, and rotten-ripe, for change;
Then let it come; I have no dread of what
Is called for by the instinct of mankind;
Nor think I that God's world will fall apart

(11) W. Rauschenbusch, *Christianity and the Social Crisis*, p. 414.

Because we tear a parchment more or less.
 Truth is eternal, but her influence
 With endless change is fitted to the hour ;
 Her mirror is turned forward to reflect
 The promise of the future, not the past.
 . . . Make the present ready to fulfill
 It's prophecy, and with the future merge
 Gently and peacefully, as wave with wave."

In Rebuttal, by the Author of "Where Shall We Go?"

To the Editor :

With a good deal of interest I have read the answer to my question "Where Shall we Go?" in the form of a counter question "Why Go at All?" in the May issue of your magazine. I have no wish to prolong the argument indefinitely but I think you owe me a few words in the columns of your journal to call the attention of your readers to some very specious reasoning on the part of my opponent.

An attempt is made to refute my statement that we are a small denomination by pointing to the fact that we are 15th in a list of 165 denominations. The writer fails to say however that there are fifteen times as many communicants in the 14 denominations that are larger than we than in the 150 that are smaller. You can do anything with statistics. We are a small denomination. We need no statistical evidence for that. Every one of us actually engaged in the work of our church meets constant proof of our numerical weakness. If any more proof is needed than that which every one has at hand we might point to the fact that we do not even consider ourselves large enough to maintain adequate educational facilities for our young men and women. We are going to get a junior college now but my disillusioned and discouraged opinion is that it will be twenty years before we have a real A. B. college.

A similar attempt is made to refute my assertion that small denominations are disappearing. Again statistics are dragged in and evidence presented that in the past ten years small denominations have not decreased. That is all beside the point. The whole point of my argument rested upon the fact that in the past few months union movements, particularly family reunion movements, have been launched that bid fair to eliminate small denominations. What happened in the past ten years has nothing to do with the facts which we are facing now.

The writer of the article under consideration did me the favor of proving my contention that most of the pastors of our church regard only the Lutheran-Calvinistic division of protestantism as

legitimate, by going to great lengths to establish that all protestant denominations have an element of either Lutheran or Calvinistic theology. What of that? A baptist might just as well point out that all churches are either immersionists or sprinklers and conclude from that that the question of the mode of baptism is the one fundamental one in protestantism. To what impossible conclusions such reasoning leads may be seen by the fact that it betrays the writer to describe Methodism as Calvinistic. Methodism, as everyone ought to know is Arminian and not Calvinistic and the question of free will which divides Arminianism and Calvinism may be regarded as just as fundamental as the differences of opinion between Lutheran and Calvinistic theology. Precisely because we fail to have any sympathy for these other differences are we not fitted to play the role of mediator between many of the American denominations.

My final remarks in regard to confirmation were so completely misunderstood by Brother Henninger that one is persuaded that he did not try very hard to get their meaning. If there is anything in our Evangelical polity that I believe in it is confirmation, and I made the statement that we could never afford to part with the fundamental idea of confirmation which is that a Christian child need *not be converted* but should grow gradually into Christian convictions and decisions. I did assert however that confirmation should encourage spontaneous decisions for Christ and that the traditional way of conducting confirmation classes and confirmation rites did not provide for or encourage this element of spontaneity. From what Brother Henninger says about conversion one would judge that he does not believe in conversions at all. If he does not I can not help but call his attention to the fact that he is doubting a fundamental Christian and Biblical fact. If there is no such thing as conversion than all our preaching is vain. Just because we may not believe that violent and cataclysmic conversions are normal methods for children to enter the kingdom of God we ought not to permit ourselves to deny a fundamental religious fact. Incidentally it might also be observed that if all conversions do not prove "water tight" neither do all confirmations. Will Brother Henninger tell us whether fifty per cent of all young men and women he has confirmed in the past ten years are active church members? If they are he is more fortunate than most of us. In the past ten years we have confirmed more young men and women than the entire number of our active church members. That does not discredit confirmation in itself but it ought to teach us to be a little modest and refrain from adopting an air of superiority when reviewing religious methods other than our own.

R Niebuhr.

Sermon Sketches on "Vital Questions"

BY H. KAMPHAUSEN

NOTE.—Requests for *sermon sketches* (and entire sermons) frequently come in. Those, especially, who are compelled by the circumstances of the times to substitute English for German, keep asking us for such material. We should be glad if others would supply this demand. But since repeated appeals have so far been without result, we offer again some of our own. Here and there we give suggestions as to prayer material. Many encounter difficulties in the making of *extempore-prayers*. A public off-hand prayer should not be without some measure of preparation. The subject and general line of thought ought to be laid down beforehand. Often it is well to develop the prayer-thought out of a suggestive word of scripture. When the mind is thus supplied with a message, it will be easier to get into a prayerful disposition and to have freedom in the expression of thought. We ask for just such elaborated sermon plans and sketches. 1½ pages each)—*The Editor*.

1. "The Well-grounded Christian" or "What I believe and Why."

Text. 1 Pet. 3: 15. Be ready always to give an answer to every man that asketh you a reason for the hope that is in you.

Only lately we read an article about the increasing superficiality of the age and the Church as well: Newspapers read without forming opinion of one's own; young men going to libraries reading ½ a dozen magazines in succession; sermons heard without digesting their message; Sunday school classes with good supplies in their hand, but with no taste for real Bible study; church members out in the world, but unqualified to vindicate their faith by testimony or argument; instead a general craving for riches and amusement. The first Christian Church was different: members well founded on Christian experience, having a definite faith and ready to say why they held it. Such are well-grounded Christians who can, as Peter says in text, give an account of what they believe. We need such Christians:

Subject, "The well-grounded Christian" or "What I believe and why."

1. What does such a man believe.
2. What reason can he give for it.

1. The corner stone of our faith is belief in God. Man can't be without it. Just as hard to find a man without a soul as without a God. In the Scriptures it is never even attempted to prove there is a God. It would have seemed preposterous to a Jew, for his whole history was founded on that fact. How to account for them or any of their great leaders and prophets without that? Christ never undertook to furnish evidence for the existence of the deity. Today we have people who claim they don't believe in God. As a rule you

can't take them seriously. Inquire into their life: "a bad life the strongest argument against belief in God." Recently I saw a man die who was a determined unbeliever. He was a bad man. His son said to me "It sounds badly, but it will be a relief if he goes."

The Christian believes that this God is very close to us, that He is interested in our personal affairs. Some say, impossible, the whole world in which we live is but a speck of dust on the scales. Again, they say, the late war with its millions killed and millions dying from starvation, is an argument against it. Yes, this is a problem, but we believe that out of the throes of this awful catastrophe a new world shall be born, and that the chastened heart of man will have a new vision of God and His designs.

The heart of our faith is Christ. He is our great prophet, and teacher of divine truth. To Him we owe our belief in the Father. His words are the light in the afflictions of life. He knows the secrets of the human heart, its wickedness and its aspirations and high ideals. Give story of that Kaffir who asked missionary who had preached about certain sins, who had told him his (the Kaffir's) faults; also, on the other side, Tertullian's: the soul is a Christian by its nature and needs.

We see in Christ the redeemer. All other sides of His nature are great, but we can't get along without this. Say about the sermon on the mount all you want, but it can't save us. The only mount on which salvation was wrought is Mt. Calvary. There is the strongest salvation of sins and of grace. The cross is central in our creed. A suffering Messiah the only one for the people of God. Christ crucified the power and wisdom of God now as in Paul's time. The theories as to how Christ secured redemption may be unsatisfactory, but the fact that it presents the gospel essence is undisputable.

2. Three reasons why I believe so. a) Because of existence and history of Christian church. Think of its beginning. No money or social power behind it, no military (like behind Mohammedan faith), no great nation espoused its cause. The Jews themselves from where it sprang, hated and opposed it (see Paul's experience). The Roman empire employed all its powers of sword and statecraft to kill it (300 years of persecution). Even many Christians denied faith. Yet the Church stands in its strength today. Reason: founded on divine truth. b) the Bible. Recall its history. Its authors: shepherds, cowherds, scribes, publicans, fishermen; its literary side: loose leaves and letters floating about, chance writings, detached documents exposed to all dangers of corruption, alterations, addition; its enemies: the wise, prominent, kings, nations; trying to burn, destroy, ridicule, contradict and disprove it. Yet it is there and how splendid its influence. Reason: book of God; truth. c) My own experience. To my faith I ascribe what is best in me. Has been my consolation in trouble, star in the night, spur to duty, hold-

ing up an ideal, an anchor ground for soul, the strongest influence in character building. Until something better found I'll say with Peter: Whither shall we go? Thou hast words of life....

2. The Secret Unveiled.

Text.—"I thank thee, O father....that thou hast hid these things....and revealed them to babes...." Luke 10: 21-22.

The Lord has no secrets in the world's way. Secret societies have their pass words etc., known only to members. Empires have their secret diplomacy; only recently a breaking away from it has been promised (Wilson). Christ set out to found a new world kingdom, but without secret diplomacy. The apostle, indeed, speaks of the gospel as a great mystery, but only because it could only have been revealed by God, not because it was withheld from some. It is to be known of all. And here Christ rejoices because the ones to know it first are the "babes", the simple, common people. Let us rejoice with Him that the *Secret* is *unveiled*.

- See 1) what the secret is,
 2) to whom it is revealed,
 3) why he rejoices over that.

1. The world is full of secrets. Only a searching, active mind can find them out. The most precious things are hidden. It takes studying, digging, hammering, blasting, to find the gold and silver. The laws and powers of nature can only be discovered by assiduous work of many generations, investigations carried on in the laboratory, observatory, the great universities. But the greatest secret of all could not be so found. The relation of God to man has engaged man's mind all thru the centuries, and the best of the ancient have, unaided by revelation, found out wonderful things about God and immortality of soul. But that God is a father, that He is full of pity; that from eternity He has resolved to redeem man; that Christ is his personal representative; that he is greater than all prophets and truth proclaimers; that in him centers the hope of man; and that salvation is to be found in His death and resurrection: no man or mind has discovered.

2. The marvel is that this revelation was made to the common people first. In all other spheres the man of money, education, influence, better advantages is the leader. The others are dependent on him. Here it's the other way. This was a kind of missionary conference. The Lord had sent out 70; all were common men. All they had was faith in Him. Now they come back with tales of success. With Christ's appearance the day of the common men had come—"The poor have the gospel preached to them." It has taken the world a long time to give the common man his due. Christ gave it to him from the first. To honor the man of money or the fashionable lady more in the church than others would be against the spirit of

the Master. There is, however, another side to this. Privilege carries with it obligation. Then men men left all and exerted themselves to utmost in missionary labors. What are you doing as a worker for Christ?

3. He rejoices because a) that way he reaches more people. It is a short cut to the masses. To be direct and personal in one's ways is a sure passport to hearts and affections. b) it excludes the middle man. See tendency in business now to do that for benefit of people. It makes salvation cheaper in a way. It makes it easier to get. It is democratic in best sense. c) To rely on priests, pharisees and classes would have let the spirit of pride get a chance again. See it in Israel. See it in Catholic church, the power and influence of the priest, their arrogance and autocratic way. But every over-ambitious man or woman in our church is in danger of spiritual pride and unfit for real service. d) It sets people free. It leads to universal priesthood, open Bible, matured Christians: the church the affair of everybody.

Thought for Prayer.—Christ does not only come to save but to *use* us, as seen in the mission of the 70. See it in the modern converted Korean. We have lost sight of that almost completely. Ask Christ for consecration of time, power, money, opportunity. Ask Him for faith for yourself, then for zeal and love and steadiness in Christian work.

3. Treasure Seeking.

Text: "Sell that ye have, and give alms; provide. . . . a treasure in heaven, where no thief approacheth, neither moth corrupteth." Luke 12: 33.

The Lord's words are often times provokingly unpractical, "seek ye first the Kingdom of God, the other things will be added," or hard to understand, "cut off right hand if it offend thee," or impracticable, "turn the other cheek to him who smites thee on the one," or downright shocking, "hate father and mother if you want to be my disciple." He used such expressions perhaps for emphasis, or in an oratorical way, or to compel thought by arousing opposition. Our text is one of these. How can I sell what I have without becoming a pauper? He seeks to put the stress on the true treasure. Subject: *Treasure Seeking*

1. There are many treasures.
2. But one is supreme.
3. The effect of the treasure on the heart.

1. The Lord knows we love many things in this world. He knows the human soul is so constituted that it finds satisfaction only in appropriating the good things around us. It cannot grow in any other way. There is the family, country, arts, sciences, trades, commerce. To these we find ourselves drawn, either the one or the

other. Duty, inborn talent, necessities of life impel us. If under the steady impulse of love, we may become proficient in various lines of effort. The question is whether there is not in us an excessive love for inferior possessions.

Of all things that we may strive for he mentions money, for money is all important, it is indispensable, and it is apt to become our master. He says, sell that ye have and give to poor.

Well, but thus we'll be subjects of charity. There was a time when this was taken literally: see monks, the first centuries, asceticism, imitations of poor life of Lord. That time is no more. To make no provisions for future, now considered a fault.

The Lord means, don't let it be your chief concern. It is of many in church. Therefore their soul shrivels up, and the kingdom of God suffers for lack of means.

2. Provide treasures in the heavens, he says. They must be invisible. They are soul-treasures. Treasures of mind even are better than material possession. A poet greater than a millionaire. A philosopher like Plato enriched the world for 2,000 years. But the soul-treasure is in highest class. It links with the heavenly world. It is called *faith*. It makes man feel his worth, for it relates him to God. It exalts his nature. "Lord, thou hast laid eternity in his heart" (Augustin). Seek that, for it opens the sources of omnipotence for you. There is no such lever to remove obstacles. No such inspiring force to develop character, no such effective sedative for repose of soul.

Or call it *love of God*, for by faith this love is shed abroad in heart: See what a treasure it was in Paul's case (Rom. 8.) How it is praised in 1,000 sacred hymns (give quotations;) how it is the solution of the world problem. How it sustains a man thruout a laborious and trying career. Geo. Müller at 84 gave testimony that he had trusted in it for 60 years and was never forsaken.

3. Earthly treasures master and enslave heart. Example of old miser in illfated ship—London: Water filled cabin already. He wasted last precious moments in searching for a lost coin. Extreme case, but how many church people are close fisted, and the trouble is, a stingy man never knows it. A ruling passion debases or elevates him. Think of that Scotch boy, apprenticed to a blacksmith. He studies by candle light after long hours of work. At 35 a great linguist. Ruling passion, strong in death: Napoleon's last word, "Head of the army;" John Adam's, "Independence forever;" Christ's, "Father into thy hands" (love and faith.) Whom will you follow? Seek what moth or thief cannot injure.

Prayer thought.—Let it be suggested by those lines:

The dearest idol I have known,
Whate'er that idol be,
With thee I'll tear it from the throne
And worship only thee.

4. Feelings and their Place in Religion.

Text: "Peter said: I will lay down my life for thee. Jesus: The cock will not crow. . . . deny me thrice." John 13: 26-38.

Twelve men in the apostolic circle. We don't know all so well, but all were different. Had grown up in same environment, in Galilæan villages, mere fishermen, no scholars, but different in temperament and gifts. Peter a practical man, John a man of thought etc. The Lord makes men different as everything else in world. Peter was an impulsive man, a man of feeling, ready of response, warm-hearted, good subject for revival meetings. Well to have such people in church, Sunday School, society, home—But one can depend on feelings too much. Let us consider.

Place of Feelings in Religious.

1. They have a legitimate place
2. But one can trust too much in this
3. Get something better to build on.

1. They have their place. Man has three elements in his nature, thought, feeling, will. One has more of the one or the other. With some you must appeal to understanding, otherwise they say, he doesn't reason with his audience. But if you do it too much they say, he is too intellectual, gives nothing for heart (feeling). Convince the understanding, appeal to emotion, and impel the will, so that there is doing as well as hearing. If no action results, feelings evaporate, thoughts fade out.

See place of feeling in psalms: of depression in p. 42 (my soul, why art thou disquieted. . . .) He holds out hope to combat it. The man under convictions, ps. 51. But much oftener the joy of salvation, ps. 118 (voice of rejoicing in tabernacles.) Without feelings religion would be a dead and tiresome exercise.

2. Peter trusted too much in his feelings. It was in the upper room. Jesus had washed their feet, called them friends. "Feelings ran high" on both sides. Then the solemnity of the night: the cross loomed near. The others kept their enthusiasm to themselves, Peter gave rein to his emotions: "I will die for thee." Jesus told him, he was building on sand. Compare experiences at revival meetings, the methods used to act on emotion, excitement, apparent but un-real success. Peter should have believed Christ's word more. That would have sobered him into watchfulness. It is always well to build on the word. Also in times of discouragement. We would then believe that the Lord's "arm is not shortened," that "he who has commenced the good work. . . . complete it." Again he should have stayed in the Lord's way, not chosen his own. He will give power for the given task, not for the one arbitrarily chosen, to honor him by plain obedience, not by unnecessary heroism.

3. Peter didn't believe, so he fell, and in falling learned to find again the real grounds of salvation: a) forgiveness of sin. He

received that in a night of tears and repentance. Christ's word, "I have prayed for thee. . . . fail not," led and upheld him. The word is full of such gracious promises, let them be your light. b) Easter morning completed the work. See 1 Pet. 1: 3: he has begotten us again by his resurrection. Place of resurrection in our faith and experience.. It was the pledge of the coming Pentecost. The spirit coming to us "bears witness that we are children of God." There will be joyful feelings then, but they are the result, not the cause of our faith in salvation.

Prayer Thought. Many gifts, but one spirit. Touch on the different gifts: all for service. So needs are different, but he supplies them all. Praise the God, rich upon all who call on him. His fountain never dry, his storehouse full. Pray that, well nourished, you may be an efficient worker.

5. The Greatest Campaign of the World.

Text: 1. Cor. 2: 1-5.—"I determined not to know anything among you, save Jesus Christ and Him crucified etc."

A great campaign has been over for some time. We are glad if it and hope the peace to be made (or having been made) at Versailles will give healing to a bleeding world and be worthy of the stupendous sacrifices made. There never was such a war, so many nations involved, such wealth expended, such equipment provided, such issues at stake, such armies in the field etc. Nothing in the secular and military annals can compare with it in magnitude. And yet there is a campaign grander, above all more beneficial, greater in its scope, more permanent in its results. It's the one Paul speaks of in our text and in which he was one of the chief leaders, the campaign of the conquering Cross.

The Campaign of the Conquering Cross greatest of all. Let us see

1. its difficulties,
2. its resources,
3. its success.

1. Paul when determining on the course he refers to came from Athens, the intellectual centre of the world. Arriving in a large city one feels like the fisherman in his little boat on heaving bosom of ocean. Paul did not know a soul. And then he was in the midst of heathenism: statues of gods and beautiful temples everywhere. The people proud of their culture and art, he a man without the learning of famous universities. He approaches his task in a memorable sermon, but fails. He leaves Athens, arrives in Corinth. No wonder he was discouraged. If he had accomplished nothing in Athens, what would he do in this city given to money and pleasure; where Orient and Occident mingled their faiths and vices; a few piling up money and hundreds of thousands of slaves? He must

have felt like the city missionary who goes after the people in the slums, fallen Magdalenes, hoodlums of the boweries, the down-and-outs. But city missionary has the support of the churches of the city, Paul nothing of the kind. Or he felt like our missionaries sent to India to work among the 'Pariahs. But he knows he represents the religion of all the advanced nations of world. There was only a very modest beginning at Pauls' time. Describe difficulties at our time.

2. Yet, he did not despair, wonder of wonders! For he was a Jew and as such used to live in a heathen world and yet to cling to faith of fathers. More, he was a Christian. But not of the ordinary kind. This life had been completely made over by the manifestations of the risen Christ. He knew then he was the Lord and Saviour, and all the glory gathered around the Cross. Liberty Loan posters: a field of dead or dying soldiers, "they gave their all." So he saw the Leader of God's forces die on the battlefield of Calvary, bring supreme sacrifice, become the redeemer of a lost world. A spiritual equipment was given him enabling him to hold out under most forbidding circumstances. These then his resources: The great commander, Jesus Christ. Back of him God's omnipotence. His message the gospel that the victory was won by service and sacrifice. His experience that God's kindness had thought out the plan and God's power was carrying it out. Show how these resources have always been adequate.

3. And his success: It seemed very limited. He founded a few churches; "but what was that among so many?" The boldness of his faith was unparalleled. Think of the big movements today, the Liberty Loan for instance. The government back of it, every bank a headquarters, citizens' organizations, ladies' societies, churches, schools, the press, unlimited capital supporting it. What had Paul? Or, say, the great church movements. I attended the Interchurch-convention at Cleveland: In big hotel, biggest men of country there, secular and church press endorsing it. Paul met in cellars, slums with slaves, lowly, workers, single-handed. And yet he laid the foundations, on which the Gentile church rests: his life an inspiration, his methods adopted, his influence continuing to this day.

Prayer thought.--Start from 2nd petition, "thy Kingdom come." Thank the Lord that it was different from Kingdoms of world, its methods, view, aims. Thank him for the love that established it, the wisdom that guided its development. Ask for spirit of faith, service, conservation, and for growth.

6. The Church and the Education of its Youth (For Rally Day, Special Sunday School Days, beginning of Instruction, etc.)

Text: "One generation shall praise thy works to another, and shall declare thy mighty acts."—Psalm 145.

The psalm is full of the glory of the Lord as revealed in the history of people of Israel, in the household of nature, in the life of the individual. It is shot thru with the Kingdom idea and its great view points, and the manifestations of God's providential care in the believers own sphere. The knowledge of such a God and religion is a sacred legacy which must be transmitted unimpaired and undiminished to the rising generation. It so teaches.

The Duty of the Church as to the religious education of its youth.

Let us look 1) at the task before us,

2) at the methods and ways of doing it.

1. The address of which this is a sketch grew out of a Sunday school Convention (Emergency Drive) where Marion Lawrance was the main speaker. Describe the man: 35 years a Sunday School superintendent (Toledo), then World Sunday School Association secretary, now International (i. e. American) Sunday School Ass'n secretary. His "vision" he got at a Sunday School Convention in Louisville, Ky. The task before us is large. The duty of the Church to keep on with its ordinary services is a matter of course. But we live in an age when the factory has revolutionized the whole life: Early working hours, comparatively high wages even for young, loosening of home ties, of parental authority, love of pleasure, Sun. newspaper etc., special needs of the young. The Sunday school is our chief means to meet them.

Work on young people so very important. It is easier to impress a young person than one who is set in his ways and "preached to death." As the twig is bent, so the tree will be inclined. Certain periods are shown by pedagogy to be especially susceptible to influence: 11-13, 14-16, 17-19 (adolescence). Especially the 14-16 year period. It is the time of leaving school for many, going to work, question arising, "what am I going to be?" The time when ideals are making their appeal; the time for confirmation. We all know its importance from experience. Seventy percent of all decisions for God are made under 20, 96 under 25 years of age, leaves only 4 for older persons: It is true older persons can be saved. Speaker gave us experience of one evening at the Jerry McAuley Mission (Sam. Hadly then its superintendent), the experiences of conversion related by former drunkards and harlots. But, he said, this is salvage work. How much better to train right than to rescue, "an ounce of precaution better than pound of care." Sixty-five percent of all criminals begin career under 20. Judge Fawcett of New

York said (Juvenile court:) 2500 cases of youthful offenders came under my jurisdiction. I have asked them all, were they members of Sunday school? Not one was.

2. How to do it? We have lost a million from Sunday school during and thru the war. He said, you can't cultivate a spirit where you rejoice over so many enemies killed or wounded without feeling the bad effect in morals and religion.

Teachers, first get the interest of pupils. Impress them with the fact that religion is just as necessary for full life of young people as of old. "Don't carry a sample of your sour religion in your face." Thus cause their desire to be better. Don't give information only. Teach the love of God and arouse the feelings. Work for decision. You ought to get results. It is not necessary to tell hour and day, but it is necessary to trust in Christ and become member of His Church.

Additional facts etc. Twenty millions of the teen-age (hardest to keep) we are after. 15,000 became criminals in Chicago alone. How to keep the boys? "Build a solid wall of men between them and the door and you'll do it." It takes four officers and teachers a whole year to win one scholar permanently for Christ and the church. "The Sunday school is a giant sleeping in front of the church door. Rouse him and he will help you to solve most of your problems."

Prayer thought.—Remember what infant baptism means and involves. Thank Christ for what he says about children. Thank God for the growing interest in children, the big strides Sunday school work is making. Pray for members being abreast of times, trained teachers, prepared lessons, high ideals and a loyal corps of helpers. Pray for a vision of the possibilities and then for faith to attain it.

7. How are we going to die?

Text: "And when Jesus had cried with a loud voice, he said, Father into thy hands I commend my spirit: and having said this, he gave up the ghost."

To die is our common lot, but to die rightly is no small matter. Some pass away in a stupor, or under influence of a narcotic; but to die consciously and do it with perfect resignation, is a remarkable thing, seeing that death and everything connected with it is so full of mystery. Some heathens have died that way. A glorious example is death of Socrates. Many have died in the spirit of Stoicism. It is best, however, to die like Jesus Christ. Let his dying word answer question,

How are you going to die?

1. after doing our work here,
2. leaning on the arm of scripture,
3. putting my soul into God's hands.

1. Just before this last word Jesus had cried "with a loud voice." It refers to 6th word. It is finished! He died after finishing his work here. He came to perform a mission. That mission was to save a sinful world. It was so much the guiding idea, the ruling passion of His life, that His whole mind, strength, purpose was focussed on it. It determined all his actions, speaking, attitude, course. He became obedient to it unto death, death of cross. He felt now he had accomplished it.

Here is a lesson for us: Live the right kind of life and do not worry over death. Live in the service of the Lord and he will take care of you. As a man liveth, so he dieth. A blessed death is the fruit of a Christian life. True, we all fall short of our ideal. Some spend a "heedless youth," others half a life away from God. The dying thief died a criminal, after a mis-spent life, and yet went to paradise.

But those are exceptional cases. No one should depend on deathbed repentance after a life of unbelief. Redeem your time, seek the kingdom of God and his righteousness and you can approach the dark valley without fear.

2. Christ's last word is taken from Scripture, see psalm 31: 5. An O. T. saint passing thru similiar experiences used it first. It might be called accidental if it had not always been his habit to lean on the scriptures. Even in his agony on the cross he expresses his anguish in the words of the 22nd psalm. The words of scripture had been his guiding star, his weapon, his comfort. He prayed, praised, glorified God in words of scripture.

Much more do we need to be well versed in it. In hard times it is a mine of consolation. A word of scripture kept in mind thru day is a protecting influence. If the scripture is your daily food it will nourish you: if your constant meditation, it will come to you readily. In dying hour nothing so refreshing, soothing, strengthening as such words. Some standard hymns are also good food, but scripture is best. Get a goodly supply towards time of need.

3. Few have a spirit of assurance concerning death. They talk of the land of shadows, or of returning to the "bosom of nature." But what about the spirit. They say, it is a leap in the dark. To Christ no more than a child's leaping into outstretched hands of father. So learn from him. Many have said same word when dying: Polycarp, St. Bernard, John Huss, Luther, Melancthon, some while in fires of martyrdom. They conquered death with it and their faith. The way then is clear, he went it first, let us follow him.

Prayer thought.—"Looking unto Jesus" the author and finisher of faith, is always a safe rule. Thank God that his life is before us, an example as how to live, work, suffer by faith. Thank him he

came, lived, developed, won thus not for his sake, but for ours. Try to believe in him to the last and to get end of your faith, salvation.

Oh Lord, when I'm departing etc. ("O sacred head now wounded")

Editorielle Aeußerungen

1. *The Peace Terms at Versailles.*

To avoid the necessity of translation for the postmaster, I am going to write this Editorial in English. This may be an unnecessary precaution since I see that the secular papers, printed in German, have discontinued giving translation, but I want to be on the safe side. On May 7th the German Plenipotentiaries were handed the Allied Peace Terms at Versailles. I studied the chief points of that remarkable document and, as I read paragraph after paragraph, I realized that the allies had certainly made good their threat that this peace would not be one tempered with mercy. I can safely say that the days following this reading were almost the saddest of my whole life.

The amount of the indemnities is left indefinite but it will be at least 25 times as big as that exacted of France in 1871, and that was then declared outrageous. Some of the most fruitful provinces are torn away from Germany. Three million Germans in East Prussia are to be detached from their own country. The Saare valley with over 300,000 German inhabitants is to be internationalized, the coal mines there given to France, and a plebiscite is to determine the future status of the valley after 15 years. It is not necessary to enumerate the details of the document since all our readers are familiar with them. Germany will have no control over her own railroads, canals or rivers, and retain only a semblance of national sovereignty.

When the terms became known in Germany a cry of despair rose up all over the country. The "Frankfurter Zeitung" said, "never was murder committed more courteously or with more cynical equanimity." If the terms were carried out Germany's economic and political future would be absolutely destroyed. As the head of the German Peace delegation pointed out, "twenty million Germans would either starve to death or have to emigrate, for Germany's industrial life would receive its death blow." It was with a sharp pang that we recalled the fact that our President's name was under that document. We had set our hopes on Mr. Wilson, the great Idealist. We had expected that he would abide by his "fourteen

points" and compel the European governments to live up to their acceptance of these principles. We know the difficulties would be great but we credited Mr. Wilson with the ability and steadfastness of purpose to hold out against the imperialistic aim and political methods of Old-World diplomats.

It is now clear that we raised our expectations too high. The stipulations of the "secret treaties" were the stumbling block and the president's idealistic policies were overruled. To understand Mr. Wilson's failure we shall have to bear in mind that he went to Europe not to make peace only, but to create a League of Nations. All his energies were bent to accomplish this latter purpose first and foremost. The allies, so we have been told again and again, cared little for this League. France wanted territorial gains, England commercial supremacy. In order to make his league of nations acceptable the president made one momentous concession after the other. We are glad to note that he himself is not satisfied with this peace. He has a keen feeling of having given way where his principles demanded him to stand like "the rock of ages." If he had stood as firmly on every principle as he did on the Fiume question, he would today be the greatest man in the world. Many members of the American Peace Commission have resigned because of dissatisfaction over compromises with principles. Some liberal papers, like the "Nation," the "Dial," the "New Republic," and even the New York "Sun", have voiced their displeasure in unmistakable terms. The rank and file of the American Press, however, abide by their verdict that the terms are "severe but just."

Whether the German delegates will sign is at the time of this writing (May 23) an open question. If they do not, chaos will result. If they do, the government will fall, so it seems. The state of mind of the German people, after 4½ years of war and these last 6 months, must border on absolute collapse. To bear intolerable burdens is hard, but to bear them with no hope for a better future, is death. It is true that individuals and nations in affliction are apt to turn to God. It is true that in Israel's darkest times (from the 9th to the 7th centuries) its prophets were born. But that does not change a fact that Israel as an independent nation ceased to exist, and its moral and religious treasures came to enrich the Gentile peoples. Our hope and prayer is that the terms of Versailles will be greatly and substantially modified. This was Mr. Wilson's own expressed desire—in his letter to Miss Jane Addams—but in that same letter he holds out little hope that this may be done.

What we have said does not mean that we despair of Germany's future. Only just now the outlook is dark and unpromising. A national re-birth and especially a religious regeneration as a result of its unparalleled afflictions is possible with God and should be the subject of intercession for all who wish well to the country of their

fathers. If Germany is made bankrupt politically and economically, and morally engulfed in bitterness and despair, the wounds of the rest of Europe will not be healed and the League of Nations will not bring about a better world.

Die Stellung unserer Kirche zum Sozialismus.

Der Sozialismus ist durch den Krieg in unserm Lande unpopulär geworden; mehr als das, für viele ist der Sozialismus gleichbedeutend mit Anarchie, Landesverrat, Volksvergiftung. Das kam dadurch, daß die Sozialisten als Partei sich gegen den Krieg erklärten und aus dieser Stellung kein Sehl machten. Sie waren bereit, Märtyrer ihrer Ueberzeugung zu werden. Ihre Blätter wurden unterdrückt, und viele ihrer Führer wurden zu langjähriger Zuchthaushaft verurteilt. Wer auf sich hielt und seine Stellung in der Oeffentlichkeit, rückte von ihnen ab, und auch die Kirchen schüttelten sie nach Möglichkeit von ihren Rockschößen.

Vor dem Krieg war das anders. Man bedenke doch, was für eine Begeisterung Rauhenbuschs Buch „The Church and the Social Crisis“ erweckte. Er wurde geradezu als der Prophet einer neuen, kommenden Zeit erklärt. Und doch war er ein überzeugter Sozialist, ein Mitglied der Partei, und verkündigte, daß nur das sozialistische System die schweren ökonomischen Probleme lösen könne. Aus fast allen Kirchen kamen Stimmen der Anerkennung, und solche, die als Führer galten, zollten ihm Beifall. Daß auf der von R. angezeigten Linie die Versöhnung sozialer und wirtschaftlicher Gegensätze liege, schien sich als allgemeine Ueberzeugung mehr und mehr durchzusetzen. Auf den kirchlichen Konferenzen wurden Beschlüsse gefaßt, daß die soziale Frage die brennende Frage der Zeit sei, und daß die Pastoren neben individueller Seelenpflege auch soziale Predigten halten sollten.

Die Missouri-Synode war fast die einzige Ausnahme von der Regel. Ihr Präses Wiotenhauer sprach aus, Aufgabe des Pastors sei einzig Verkündigung des Evangeliums, die Kirche als solche habe mit ökonomischen Fragen nichts zu tun, Arme und Reiche würden immer unter uns sein u. s. w. Die andern Kirchen aber nahmen eine entgegengesetzte Stellung ein, und unter den Verfechtern der sozialen Arbeit befanden sich namentlich und auffallender Weise viele Pastoren der vornehmen Episkopalkirche. Auch in unserer Kirche hatte der soziale und sozialistische Gedanke viele Anhänger.

Wie wird es damit nun in der Zukunft stehen? Wird unsere Kirche die soziale Fahne einziehen, weil sie von den Sozialisten zu brennrot gefärbt worden ist? Es ist wahr, daß einzelne sozialistische Gruppen zu weit gegangen sind. Wenn die Zeitungen recht berichtet haben, so erklärten sich die Clevelander Sozialisten mit den Extremen identisch. Die Folgen dieses Schrittes, die beklagenswerten, hat der Schreiber dieses mit eigenen Augen gesehen. Er war Zeuge der

schrecklichen Szenen, die sich auf dem Square in Cleveland am 1. Mai bei Gelegenheit der Parade der Sozialisten daselbst abspielten. Die rote Fahne wurde entfaltet, und bald wurden die Teilnehmer, Sozialisten und Bolschewiki, von den Polizisten und andern zu Dutzenden niedergeschlagen. Wir beklagen diese Ereignisse, doch das ist klar: Für den Bolschewismus ist hier kein Boden!

Doch bedenke man auch, was am Abend vor jenem 1. Mai bei der Interchurch Convention der mit Recht berühmte Mr. Raymond Robbins in seiner gewaltigen Rede anlässlich der Arbeiterfrage bemerkte. Er war nach Australien gegangen, um dort unter anderm bei der Eight Hour Labor Convention zu reden. Als er hinkam, wurde ihm nicht das Wort gestattet. Der Premier der Regierung sagte zu ihm: "*Robins, you can't speak because you are under religious auspices. When we were fighting for a decent wage, and a chance to live for our homes and families, the preachers lined up with the labor skinners. We had to fight alone. We fought alone except that the saloon-keepers and gamblers helped us, and we worked our way into the state house and we are in the government house now, and we are taking care of the saloon-keepers and gamblers, and we are telling the preachers to go to —.*" Pretty rough stuff, wasn't it?

Also, das ist klar, unsere Sympathieen müssen auch in der kommenden Zeit bei dem arbeitenden Volke sein, die wirtschaftlich Starken können sich selbst helfen, wir aber müssen wie die Kirche zu Christi Zeiten ein offenes Ohr und warmes Herz für die wirtschaftlich Schwachen haben. Unter keinen andern Umständen werden uns sonst die Massen gehören; und die „gewöhnlichen Leute,“ von denen Lincoln so viel hielt, und die er so liebte, sichern unserer Kirche die Zukunft, nicht bevorzugte Klassen. Das versteht niemand besser als die katholische Kirche. Darum sind ihre Bischöfe gerade jetzt, im psychologischen Augenblick, mit einem sozialen Programm hervorgetreten, das weiter fast als irgend eine protestantische Kirche, die Church Federation eingeschlossen, gegangen ist.

Dennach schon in unserm eigenen Interesse darf unsere Kirche, was die soziale Frage anbetrifft, in Zukunft nicht das Leisetreten aben. Sie muß die Arbeiterwelt auf ihrer Seite haben oder eines natürlichen Todes sterben. Von Europa wird die soziale Welle an unsere Ufer schlagen und das Land erfüllen. Wohl der Kirche, die die Zeichen der Zeit erkennt und für die kommende Zeit sich bereit hält.

Nachdem wir aber so die Berechtigung ökonomischer Interessen im kirchlichen Programm anerkannt haben, wollen wir nicht vergessen, daß Religion und Sittlichkeit die erste Stelle in diesem Programm einnehmen und einnehmen müssen. Hier noch eine Anführung aus der Rede von Mr. Robbins. Er beschreibt, wie er das ökonomische Leben fand in Australien vor einigen Jahren:

"No child-labor, no sweated women; eight hours the day of labor fixed by statute. Public ownership of public utilities, rail-

roads owned by the commonwealth etc. Labor party in command of government, a Labor Premier and a Labor Parliament. Now surely everything will be lovely and happy. Well, let's see. I found more drunken men in the streets of Sidney than in Chicago, men and women standing in the saloons in the noon hour, talking things you wouldn't expect to hear outside of a bawdy house. The lowest birthrate of any Anglo-Saxon land and the highest illegitimate birth-rate of which we have any record."

Also eine ökonomische Lage wie sie nicht besser sein könnte: 7 Millionen Einwohner in einem reichen Land so groß wie die Vereinigten Staaten! Und doch der Tod im Topf. Eine Erhärtung aus dem 20. Jahrhundert der Wahrheit aus dem ersten, daß wir im Glauben das Leben, oder der andern, daß die Welt auf das Gesetz Moses gegründet ist, und nur der Geist Gottes es in Herzen und Sinn schreiben kann.

Hier werden unsere Richtlinien für immer bleiben: Predigt das Evangelium als den einzigen Born des Lebens, und predigt, daß das Reich Christi wie ein Sauerteig ist, der alle Beziehungen, Verhältnisse, Gesetze, Einrichtungen durchwallen muß, damit sie dem Menschen das Brot reichen können, dessen er benötigt ist.

Kirchliche Rundschau.

The Madness at Versailles.

It was not to be hoped that there would be a generous peace. The wickedness of the German armies was too obvious, the bad faith of the German Imperial Government had been too clearly demonstrated to admit of any settlement which did not impose heavy penalties and exact specific and ample guarantees. The temper of the victorious Allies as a whole was too harsh, and that of the French in particular too strained with nervous dread, to make possible a peace under which Germany would have much power to recuperate rapidly. Moreover, official reports and unofficial intimations from Paris, altho dealing for the most part with scattered details rather than with larger or connected topics, have been sufficient to indicate that the Peace Conference was little disposed to make concessions, and increasingly inclined to be drastic. For a rigorous peace, in short, the world was already somewhat prepared. But it was not prepared for a peace of undisguised vengeance, for a peace which openly flouts some of the plainest dictates of reason and humanity, repudiates every generous word that Mr. Wilson has ever uttered regarding Germany, flies in the face of accepted principles of law and economics, and makes the very name of democracy a reproach. In the whole history of diplomacy there is no treaty more properly to be re-

garded as an international crime than the amazing document which the German representatives are now asked to sign.

Only as one keeps in mind the high professions with which the war was conducted—professions of which Mr. Wilson, more than any one else, was the polished and unctuous mouthpiece, and which the Allies by their applause impliedly accepted—is the enormity of what has happened to be fully comprehended. The world was to be made safe for democracy. German militarism was to be crushed, and the German Constitution itself was to be so changed as to emancipate the German people from autocratic rule and make impossible the repetition of such a war as this one had proved itself to be. The German people, who, it was repeatedly affirmed, had had no part in bringing on the war, and who at the worst were the helpless instruments of its prosecution, were to be freed from tyranny and given a chance to take their place among the peoples who love liberty and practice righteousness. Again and again, in the rhetorical documents in which Mr. Wilson expounded to a waiting world the divine order of human society, he declared that America, at least, had no quarrel with the German people, that it begrudged them no greatness which their industry and intelligence might attain, and that a victorious peace, if it meant punitive damages or harsh restraint, would be worse than useless as a world settlement. And for the attainment of these ends and their sanctification a League of Nations was to be set up, with Germany itself, if it would cease to do evil and learn to do well, as one of its members.

How have these generous professions, honorable alike to those who made them and to those who trusted them, been carried out? The treaty affords only one answer. Germany and the German people are virtually to be destroyed. The burdens which the treaty imposes are heavier than any people can bear and progress. To begin with, German territory is to be diminished. Including Alsace-Lorraine, Silesia, Posen, the Saar Basin, and other areas, Germany is to lose 35,175 square miles, in addition to 8,572 square miles in Schleswig and East Prussia which will presumably have to be parted with in consequence of referendum votes on the question of allegiance for which the treaty provides. Even conceding that the whole Alsace-Lorraine ought to be restored to France, and that the inhabitants of the designated portions of Schleswig and East Prussia should be allowed to determine their allegiance, the loss of territory still aggregates 29,575 square miles. In addition to deprivation of territory in Europe, Germany is to renounce in favor of the Allies and the other so-called associated Powers all its overseas possessions, including not only its colonies but its rights and property in China, Siam, Liberia, Morocco, Egypt, Turkey, and Bulgaria. The destruction of Germany's military and naval power is virtually complete; its army is reduced to 100,000 men, its navy is cut down to a handful of vessels, conscription is abolished, the further construction of wireless stations is forbidden, and most of its cables are appropriated by the victors. Within a zone of fifty kilometres east of the Rhine all fortifications are to be destroyed.

All this, drastic as it is, forms only the opening chapter. There are to be reparations, indemnities, and strangling economic punish-

ments as well. What the aggregate amount of indemnities and reparations is to be has not, apparently, yet been determined, but, whatever it is, Germany is to go on paying it for thirty years, beginning with an initial payment within two years of a billion pounds sterling. At the same time it is required to devote its economic resources directly to the restoration of the invaded regions of Belgium and France; to deliver annually for ten years to those countries and to Italy great quantities of coal (one of its principal coal fields, the Saar Basin, having in the meantime been surrendered); and to grant to the Allied and associated Powers preferences and concessions in trade which will go far toward destroying German competition in any branch of industry. As if deliberately to add insult to penalty, the victors further propose to exact from Germany most-favored-nation treatment for their own vessels in the German fishing and coasting trade, and even in towage; while as a guarantee that the requirements of the treaty will be met, German territory west of the Rhine, together with the bridgeheads on that river, is to be occupied by Allied and associated troops for fifteen years, unless in the meantime the requirements of the treaty are fully complied with.

Nor is this all. The provisions for the disarmament of Germany, which might easily, had the victorious Powers so chosen, have been made a beneficent illustration of how a great state might live in peace and happiness without an army or a navy greater than the needs for a police, are wholly negated, so far as moral value is concerned, by the failure of the treaty to provide for any measure whatever of disarmament on the part of the Allies and their associates. As the treaty stands, Germany is to be stripped of its means of defense as well as of offense, while its conquerors hover about it fully armed. If there were still need of proof that the League of Nations, as a device for insuring world peace, is only an alliance of three great Powers to enforce their will upon all the others, the treatment accorded to Germany at this point should furnish the demonstration. Further, what is to be said for a treaty which requires Germany to "hand over to the associated Governments, either jointly or severally, all persons" accused of "having committed acts in violation of the laws and customs of war," together with "all documents and information necessary to insure full knowledge of the incriminating acts, the discovery of the offenders, and the just appreciation of the responsibility," one of the alleged offenders being the former Kaiser, now outside of German territory; to concede in advance the validity of treaties yet to be made with Austria-Hungary, Bulgaria, and Turkey, including the decisions which may be made regarding their territory; to recognize in advance any new states that may be formed out of the territory of the three Powers mentioned, with such boundaries as may be agreed upon; to accept in advance the decisions of prize courts of the Allies regarding ships or goods; and to admit the jurisdiction of a League of Nations of which it is not a member, and which it cannot enter save with the unanimous consent of the Powers which are seeking its destruction?

Such are the terms to which the representatives of Germany are asked to set their hands without demur. Such is the treaty which is to end a war fought to overthrow autocracy and militarism and to en-

throne democracy and peace. Such is the settlement to which the President of the United States has given his approval, and which the Senate of the United States will be asked to ratify. The heinousness of its offending, the calculating harshness of its demands and impositions, the gross repudiation of moral obligations and good faith which it involves, its gross injustice to the Allied peoples themselves and to their moral standing, become only the more apparent as its terms are studied. It is a peace of vengeance, not of justice. It will not restore Germany to the family of nations; it will destroy Germany as a Great Power. What will be the fate of Germany if the treaty prevails is, however, quite the least important aspect of the matter; the great and startling question now is what will be the fate of democracy, of political and economic liberty, of morals and ideals? How stands it with the peoples at this grave moment in the world's career?

It would be idle now to mince words. The meaning of the treaty is obvious. After nearly five years of strenuous effort and high expectancy, the hopes of the peoples have been destroyed. The progress of democracy as either a theory or a practice of social righteousness has been suddenly and forcibly checked. The great reforms which were to substitute the rule of people for the rule of Governments, abolish war as a means of aggression or of settling international disputes, break down alliances and balances of power, put secret diplomacy under the ban, do away with discriminating tariffs, establish the right of self-government for all peoples who desired it and were fit to exercise it, and bind the nations in a world league in which all would enjoy equal rights and equal opportunity, have been checked in their progress. In place of these helpful things of which patriots had dreamed, and which the peoples of the world for one brief moment imagined they were about to grasp, there has been enthroned at Versailles an arrogant and self-sufficient autocracy of five Great Powers, two of which are practically at the mercy of the other three; an autocracy owning no authority save its own will, deliberating in secret, parcelling out privileges and territory as best serves its own interests, turning a deaf ear to protests and closing its eyes to facts, observing no sounder principles than those of political compromise, and ordering all things by its own self-centered notions of how the peoples may best be controlled. It is this Versailles autocracy which, in crushing Germany as a world Power, has itself assumed the role of world dictator. That it is vindictive as well as powerful, that its resources are immense, and that it intends to have its way with the peoples and their aspirations, no one now need cherish any doubt whatever. Progress henceforth is to go by favor, and the favor will be that of the Big Three.

History, perhaps, will some time tell us how, among the men who have dominated the proceedings at Versailles, the responsibility for this state of things should be apportioned. None, surely, who have had a hand in the determinations of the Peace Conference can go unblamed, save as they may have been overborne by the weight of authority. Yet the verdict of history will not, we think, be incorrectly forecast if the larger blame for the check which liberty and democracy have received is laid to the charge of Woodrow Wilson. To Mr. Wilson, more than to

any other man who has ever lived, it fell to voice the aspirations of the world's peoples and to receive their homage. The times and the opportunity were alike supremely great. The stream of revolt against privilege and privilege-begotten wealth, the demand for the abolition of autocracy and the substitution of a political and economic régime in which the people should rule in fact as well as in name, had risen to the point where all that was needed, apparently, was wise and inspiring direction to make it an instrument of the greatest gains for human welfare that the race had ever known. It was Mr. Wilson's achievement to give to this great yearning of the world's masses, not indeed constructive leadership, for he has builded nothing that will endure, but a winning exposition and a moral unction which caught the imagination of peoples everywhere, riveted their attention upon him as the one man living who sounded their motives and voiced their aspirations, and made him their idol as well as their guide and friend. The trust which the peoples gave him the appeals which they fondly directed to him, and the high expectations with which they hung upon his words, were as pathetic in simplicity as they were imposing in weight and mass. He was the hope of democracy, and the fear of his enemies was the confidence of his friends.

How Mr. Wilson has repaid the confidence which the peoples gave him, all the world now knows. The one-time idol of democracy stands today discredited and condemned. His rhetorical phrases, torn and faded tinsel of a thought which men now doubt if he himself ever really believed, will never again fall with hypnotic charm upon the ears of eager multitudes. The camouflage of ethical precept and political philosophizing which for long blinded the eyes of all but the most observing has been stripped away, and the peoples of the world see revealed, not a friend faithful to the last, but an arrogant autocrat and a compromising politician. And with the loss of the robes which gave him sanctity goes also the loss of all liberal and ennobling support. There will still be many to applaud the treaty, and to join hands with Mr. Wilson in remorseless effort to push vengeance to completion, but they will not be the liberals who long acclaimed him as their leader nor the masses who once saw in him a second Providence. Those who stand with him now—strange transformation when one recalls the years of his ascendancy—are the staunch supporters of power and privilege, the controllers of great wealth and dictators of social favor, the voluble champions of the established order against every form of revolution, the preachers of hate and prejudice, and the timid and dependent whose souls are not their own. These are the ones who now do Mr. Wilson honor.

It is well that the line should at last be clearly drawn, for with the publication of the German treaty the real battle for liberty begins. All that has gone before—the overthrow of Czardom in Russia, the constitutional struggle in Germany, the establishment of a Soviet Government in Hungary, the revolt against tyranny or constraint in all quarters of the globe—are only the preliminaries of the great revolution to whose support the friends of freedom must now rally everywhere. Less and less, as that struggle widens, will the world have place for either liberals or conservatives: Versailles has forced men into two main

camps, the radicals and the reactionaries. Heaven grant that the revolution may be peaceful, and that it may destroy only to rebuild! Whatever its course, it is the peoples who have been deluded and ignored who will play the leading part, for with the appalling example of Mr. Wilson and the Peace Conference before their eyes, the peoples will have small use for any leadership save their own. This is the scene which the moral collapse at Versailles opens to the world, this the promised land toward which the peoples of the world will now press with all their strength. With Germany crushed and autocracy enthroned, with the strong hand of power at the throat of liberty, the battle opens which is to make men free.—*The Nation*.

The League of Nations' Danger.

The following sermon, preached by the Rt. Rev. Charles Gore, Bishop of Oxford, at St. Michael's Church, London, on March 26, is reprinted from the *Christian Commonwealth* (London) of April 2. On March 28 Bishop Gore's letter, dated March 15, resigning his bishopric, was made public.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace.—Isaiah 52: 7.

So we felt amidst the terrors of the great war; so it was that the proclamation of the idea of the League of Nations fell like a sort of pleasant dew upon the imagination of the common man. The idea is part of the reaction which of late years has prevailed in all directions, in all departments of human life, against the individualism which was rampant and dominant when I was a boy. In those remote days it was the accepted dogma that unrestricted competition among individuals or groups, enlightened by education and equipped by science, was to liberate humanity and bring us to the Golden Age. And then we found that we had been utterly deceived; we found this out long before the war. In the industrial world we found that this unrestricted competition which had been described as the setting of man free was really the enslaving of the masses of men. It led to vast fortunes for the few, but for the mass of men to a condition which, if not penury, at any rate was a condition of economic enslavement to forces which they could in no wise control. So that there had set in an almost universal reaction.

And it was exactly the same principle which had been at the root of the dominant idea of the balance of power, and the arming of all nations up to the highest point of military equipment; because selfishness is exactly the same principle, whether it be the selfishness of the individual or what the French call the selfishness *à deux à trois*, the selfishness of the family, or the selfishness of the class, or the selfishness of the nation. And national selfishness had led to a condition of things which was obviously threatening the very foundations of human civilization, in which each nation spent its resources in arming itself, using all the resources of science for the purposes of human destruction, restrained only by a balance of power which simply waited until one nation thought it had the opportunity of asserting itself. So it was that we were, and felt ourselves to be, on the eve of the great war; and then that terrible calamity fell upon us. Men saw no salvation for our civil-

ization except the reorganizing of nations on some such system as should recognize that the interest of the whole body must be supreme over the interest of a particular class and particular individuals. So among the nations there must be some international alliance of all civilized peoples, which shall result in the production of a supernational authority, in which shall be embodied the common interest of human civilization, and which shall be dominant over any such selfish aggressor as Germany had just shown herself to be. And this alliance must exist, not for the destruction of liberty, but as the sole means of its maintenance; not for the destruction of the independence of nations, but because in no other way could nations really see a hope of maintaining themselves and being their true selves, and escaping the domination of any more powerful neighbor.

Now, this is idealistic. It strikes a great moral note. The great prophet of this doctrine was the greatest of all the prophets of modern democracy, that is, Joseph Mazzini. He was a passionate patriot, but always told his Italians that they must first of all vindicate their liberties as a nation before they could do anything for humanity, and must be ready to fight for their nation. But he had always seen that nationalism is only a step on the way to that higher thing which is the welfare of mankind, which must be throned above the interest of separate nations. That is idealism. It strikes a great moral note, and you know how all the traditions of the old industrial and political world are opposed to a moral note being struck. According to them "business is business" and "politics is politics." So it was that the cynics had an easy time. But what has disquieted the cynics is that it is not the people who would be called idealists, not the poets, the clergymen, the normal preachers of idealism, who are putting out this scheme of the League of Nations, but the practical men. There is no one with a knowledge of European politics to rival Lord Grey, and yet Lord Grey said this was not only a good scheme, but the one necessary scheme in which alone he saw the hope of salvation for our civilization. It was Balfour, notoriously skeptical of idealistic schemes, who told us in the same way it was necessary; it was the man with the legal mind, Asquith, who told us the same thing; it was Lord Robert Cecil, it was General Smuts; not people identified with idealism, but the practical men, and men of all kinds in politics. In America, if the President became the prophet of the League of Nations, yet his chief political opponent, ex-President Taft, maintained it first. And why? Why are they striking this high note? They all told us they saw no other way for the salvation of our civilization. They said that if after the war the representatives of the nations, tho they might have established never so sound a peace and drawn never so cleverly the boundaries of a new Europe, were to separate and withdraw from the momentous council chamber, and go back to their homes leaving the nations on their old basis of individualistic organization, after a period of exhaustion to begin to build up again forces one against the other, using all the resources of science, now infinitely multiplied and developed in acuteness, for the production of instruments and means of destruction, to wait only till the spark should fall upon the tinder, literally they did not see how our civilization could survive.

Hilaire Belloc, whose prophecies have not always been fulfilled, ventured on a prophecy which so far has looked horribly like the truth. Please God the omen will not be fulfilled, but in a very clever article, written as in retrospect from the year 3000 A. D. out of a supposed just-recovering civilization, looking back upon the dark age of total barbarism which had followed the extinction of our race after the great war, he described how the scattered fragments of information which had been retained thru the destruction of that civilization intimated what had happened. That is to say, that after the great war the nations had broken out into social strife and civil war between capital and labor; that meanwhile, in their anxiety to hurry home, the deputies of the nations had made a peace which seemed satisfactory for the moment, but which had left no security for the organization of a supernational authority. That is, they had got preoccupied with their domestic strife; meanwhile the period of exhaustion was over and another period of conflict, originating from another quarter, had broken out, and Europe was again at war. In its strained and dazed condition this had proved the harbinger of a universal chaos in which the slowly built up fabric of civilization had dissolved.

Well, you know, we read in past history of the dissolution of great and mighty civilizations, and we trace the causes coldly as we deal with things which do not touch ourselves; but as to our own civilization ranking among those giant forms of empire on their way to ruin, we do not like it. And yet the picture had a horrible verisimilitude, it coincided with this terrific threat of those somewhat big-minded men who told us that apart from the League of Nations they saw no other way to save our civilization. So, then, we were very thankful when the statesmen, immediately after the armistice, began to busy themselves about the League of Nations, and it came to be so much an accepted dogma that the peace was to be built upon the League of Nations and that the President of the United States was to be its prophet, that there were many people who leaped from skepticism to enthusiasm, and said it was no longer necessary to say anything about it because it could be taken for granted.

And now, where do we stand? Was there ever a moment in the war in which thoughtful men found themselves filled with a profounder anxiety than at this particular moment? And why? Because since the armistice was struck we seem to have looked in vain among the nations of the world for any better spirit than that of the old national individualism. A great many of us knew that it was idle to talk, as men did talk in the war, as if the spirit of aggressiveness was limited to Germany. We had read the secret treaties, and we knew what they meant. The secret treaties have not been disowned, but are still effective; and I ask you, cast your eye over the nations, where do you see a spirit larger than the old selfish spirit of claiming as much as you can get? Out of the spirit of claiming as much as you can get there can arise nothing except the universal scramble.

Or, once again, it seemed to me, when Germany had been thoroly defeated, then was the moment to prove to Germany that it would be humanely treated; that it would be given a fair place for recovery. In

the nature of things we did not ask for public repudiations; they would have been untrustworthy indeed. What we trusted was that Germany would be forced by the logic of events to realize, as indeed she must realize now, that she had been grossly, utterly, lamentably misled. What was wanted was surely a witness that if she behaved herself she would be allowed to re-enter the comity of nations uncrushed. You know what has happened. It is hard to resist the impression, however you distribute the blame, that the League of Nations is in the greatest peril of becoming an organization of the Allies to keep Germany permanently crushed. That is what is felt, and the signs are at present not visible of a disarmament of any nation except Germany. Witness our own war budget or army budget. Under the terror of hunger and the terror of despair you see what is happening. More and more the League of Nations and the Council of Ten and the Council of Four appear to be identified with the council of the victors. Over against that is forming the thing most dangerous, far more dangerous than Germany in its power, the thing most dangerous to the whole of civilization, that is, a revolutionary socialism, driven to despair, spreading from Russia to Hungary, from Hungary to Austria, from Austria it may be to Germany, till you get the League of the Allies confronted with half of Europe in an irredeemable chaos. Who can say that the fault will not be our own? Who can say that we have not been taking the very best steps to secure such an awful result? Meanwhile the League itself is daily causing the distress of all who really care for democracy, showing, as it has, the least possible provision for the real representation of the minds of the nations; substituting for it an autocracy of the ruling Powers.

I do not think I can be accused of having exaggerated in any way. Certainly the situation is one in which all who really care for the maintenance of peace, for the principle of unification, must be alert; because, behind Governments, behind our representatives at Paris, there is the mind of nations. The press nowadays is not free. Opinion does not organize itself. There is the usual depression and lowering of moral aims which always follows times of war. For the real terror of the time of war is not during the war; then war has certain very ennobling powers. It is after-war periods that are the curse of the world, and it looks as if the same were going to prove true of this war. What we want is an organization of the moral feeling of all mankind, to say that certain things must be and certain things shall not be; that the League of Nations shall not degenerate into a league of the conquerors, to punish and to crush; that Germany must, no doubt, be punished, and will be punished, but in order that it may learn a lesson of reasonableness and of hope, saved and not starved, and feeling that she owes the possibility of her salvation to the change in her own spirit. That is what we want; that is the meaning of the League of Nations: a league of all settled nations which does not give the preponderance to any alliance, but which gives freedom of development to all nations, and is the recognized and frank opponent of militarism and military autocracy in all its forms. That was the meaning of the League of Nations, so it was declared, so all its prophets told us; and what we have got to do is to hold it to its bond.

I own that I never felt anxiety such as I do now. I think the aspect of things has never been so dark as it is at this moment. I think the temper of the nations has become degraded since the declaration of the armistice to a degree that is almost terrifying. Still, we know our grounds of hope, and we must fall back upon them; and first is the determination that our civilization shall not perish. We do not mean that it shall; we do not believe that this is the purpose of God, but we know that there is only one way of escape. We have been told so by our sanest voices, that the way of escape is the way of suppressing militarism and enthroning right above the insolence, ambitions, the rivalries of particular nations. That is the very meaning of the League of Nations. We know the enemy is no longer the strength of Germany, but rather its weakness, its starvation, and its despair. What we have got to demand of our statesmen is that they shall take a wider and wiser view than that inspired by the narrowness of revenge and the mere feeling of triumph over an insolent opponent.

Secondly, we put our faith in democracy. It was Erasmus who first said in the sixteenth century that in the long run it was the dynasties who were always in favor of war, and the working people who in the long run were always in favor of peace; and that I believe to be true. But you realize how very far off democracy is in any country from being realized. America, which talked most of democracy, is further off than we are, and we are not very near it. What really rules us? What really speaks in our newspapers? Government of the people, for the people, by the people, is something that is very far off. Yet I believe that the movement of God in history—and there is a purpose of God in history—is toward democracy, and that either thru violent rebellion and then reaction—and I hate violent rebellion—or by a progress which can be peaceable because in the last resort the claim of justice is heard, I believe that democracy is the winning cause, and that you cannot fool all the people all the time, as President Lincoln said. They will find out that their interest is not with war but with peace, and not with armaments but with courts of conciliation.

Thirdly, I still put my trust in the arrival of America into the council of Europe, because the traditions of the European nations are so tainted. We do not like to talk about it, but we must talk about it that men may think about it. Think of our traditions in the southeast of Europe, and of the crimes which must be laid to our charge! Think what would have happened if we had not put our money on the wrong horse, and for over half a century maintained and supported Turkey! Think of what would have happened if we had not torn up in the seventies the Treaty of San Stefano, but had allowed things to take their course! The policy was, as Lord Salisbury said, a mistaken policy; he confessed it. The moral results were to saddle us with a responsibility, which we have never half realized, for all the situation which has generated this war in that breeding-plot of wars, the southeast of Europe. No, not because America is better, but because America is free from the complications of Europe, I think we must look with great hope to the arrival of America into European politics; and we must cling to the belief that America cannot withdraw from the peace any more than she

could keep out of the war, and that the arrival of one who is not embarrassed by the complications of old traditions, and can take a free and frank view of the situation, is a great ground of hope.

And, lastly, I should like to be able to appeal to the church. Why have we got away from the ideals of St. Paul? How has it come about that Christianity, of all things in the world, which owed its very beginning to a protest against mere nationalism, should have become so narrow, so restricted, so degraded, as to forget its great voice and to respond so slowly to the appeals? Yet we have responded slowly. Our formal assemblies of the churches have spoken, but it has not become at all a thing which the great mass of Christians are determined to take up. And yet it might have been so. We might have had a league of all churches to behave as one church, to demand the end of militarism and the establishment of that with which indeed the progress and hope of the world can be identified; such a league of all the civilized nations as shall create the supernational authority cognizant of right and justice for all people, and able to enforce itself over any one recalcitrant nation. Meanwhile, the call is indeed the call as of a trumpet to the heart of Christendom. Democracy is so largely preoccupied with its struggles of labor against capital that it forgets, it does not realize, that the far greater enemy is that which is resisting the real establishment of a league of justice among nations. The time is not too late. The fortune of the fray as is being waged in the council chamber at Paris seems to ebb and flow from day to day, irregularly, and now none can tell the issue. There is actually nothing which ought to be in our prayers, and in every bit of influence which we can use, superior in its claim on us to the claim of that in which I believe the permanence of our civilization is bound up—the establishment of a League of Nations worthy of the name.

British Labor Opposes Covenant.

ROYAL W. FRANCE REPORTS ON SITUATION TO GROUP OF UNITED STATES SENATORS; 14 POINTS ARE SCRAPPED, HE SAYS

"The unofficial representative of a group of United States Senators who were anxious to know the attitude of Europe toward the League of Nations covenant, but were unable to go over themselves and find out, sent to them yesterday a report of a European trip from which he has just returned, and informed them in positive terms that British labor is overwhelmingly against the covenant.

Royal W. France, a lawyer of New York, is the man who makes the report. He is a brother of Senator Joseph I. France of Maryland. A large part of his stay abroad was passed in England, where he interviewed a number of leaders of liberal thought and obtained an official expression of the view of the British Labor Party. He gave in an interview the substance of the report he has made to the Senators.

LIBERALS ARE DISAPPOINTED.

"It is not stating it too strongly," he said, "to say that the attitude of the liberals, both in England and France is one of bitter disappointment. They had looked to President Wilson as a great liberal leader who would show the world a way out of the abyss of hatred and despair

in which it finds itself. They considered the President's Fourteen Points a basis on which the world could be united and its wounds healed.

"They feel, however, that he has abandoned his position; that the Fourteen Points have been thrown into the scrap heap, and that the Paris Conference, like previous conferences of unholy memory, has degenerated into a scramble for the spoils, which will leave the world embittered and divided and ready for new wars.

"I discussed the question of the proposed League of Nations with William Adamson, leader of the British Labor Party in the House of Commons; with George Lansbury, editor of the Daily Herald, the official organ of the British Labor party; with Arthur Henderson, secretary of the British Labor Party, and with many other persons, both of liberal and conservative views. In no quarter did I find any enthusiasm for the Paris proposal. The executive committee of the British Labor Party met and the following statement represents the official attitude of this party which I believe will soon control the Government in Great Britain.

"The joint committee having considered the text of the League of Nations covenant is of the opinion that it is defective in certain important particulars and requires to be amended to bring it into conformity with the proposals of the international working class movement. The League of Nations in order to establish and maintain world peace, must be based on direct representation from Parliaments and not merely from Governments, so as to secure and maintain its democratic character and prevent it being used as a buttress to executive authority; it should include all the nations of the world willing to join in creating it and accepting its obligations.

SOME PROVISIONS NEEDED.

"It should contain provisions for control of armaments, definitely declared to be a step toward national disarmament; for freedom of trade, and for carrying into effect an international labor charter. It should impose upon the signatory nations the responsibility of holding colonies and dependencies in wardship for the purpose of training and educating them in the political qualities which will enable them ultimately to practise self-determination; and in accordance with the proposals in the Labor War Aims this provision should apply to all such colonies and not merely those lately under German control.

"On these points we regard the League of Nations covenant issued from Paris on February 15 as defective and unsatisfactory, and we are of opinion that the British representatives at the Peace conference should be called upon to propose and support amendments which will alter the scheme in accordance with the above conditions and so make it acceptable to the democracies of the world.

"Further, the joint committee is strongly convinced that the immediate and total abolition of conscription in all countries is an inseparable part of a successful league of nations. We consider that the gigantic military estimates recently presented to the House of Commons are conceived in the old spirit which brought about the war and have been discredited thereby; they are calculated to fasten compulsory military service on this country, and as a permanent part of national policy. In our judgment, therefore, the Government should be pressed

to reduce these estimates and to instruct its delegates at the Peace Conference to work for the total and universal abolition of compulsory military service.'

RAISING OF BLOCKADE URGED

"On Sunday afternoon, March 30, I saw a great labor demonstration in Hyde Park, London, in favor of raising the blockade into Germany. It was a most impressive spectacle. There was a gathering estimated by newspaper representatives present to contain at least 100,000 workmen, led by bands and bearing banners on which were inscribed 'Raise the Blockade. We don't Fight Babies,' and similar inscriptions.

"The throng broke up into a great number of meetings, each addressed by different speakers, who depicted in moving terms the suffering of the people, particularly the children, in Germany. The speakers also denounced the withdrawal of allied troops from the country.

"The pity and hatred engendered by the war have given way, so far as the great laboring classes of England are concerned, to a feeling of pity and to a desire for fair play, and the surrender which they feel President Wilson has made to the bitter and violent spirit of the reactionaries of England and France has filled them with the deepest disappointment.

"Time and again I was told that had the President realized the strength of the people and their sincere wish for a peace of justice and understanding he would never have yielded his position. Most of the persons with whom I talked expressed the feeling that great injury has been done to the world by the delay in arriving at a deep resentment at the secretive methods employed by the 'Big Four' at the Paris Conference, after the President's declaration in favor of open covenants openly arrived at."—*New York Sun*.

Dr. D. Melle (Methodist)

Gebet für die Deutschen

zu dieser Zeit.

Dr. Melle spricht einleitenderweise davon, wie alle am Krieg beteiligten Völker Gott um Sieg anriefen, und fragt dann angesichts des Zusammenbruchs Deutschlands: „Sind ihre, d. h. der Feinde Deutschlands, Gebete mächtiger und glaubensvoller gewesen als die unsrigen? Hat Gott sie erhört und uns nicht?“ Er erklärt dann, es könne sich bei den wahren Vätern nicht darum handeln, irdische Ziele zu erzwingen, sondern darum, daß das Reich Gottes komme. Diesem Zweck aber müssen irgendwie auch Kriege und Revolutionen dienen. Eben darum hätte jeder rechte Vater während des ganzen Krieges rufen müssen: „Dein Reich komme, dein Wille geschehe,“ und: „Herr, hilf, daß trotz Krieg und Blutvergießen, trotz Haß und Ungerechtigkeit dein Reich komme.“ Das Reich Gottes aber sei die Herrschaft Christi in den Herzen der Menschen.

„Ich muß es jetzt bekennen,“ fährt Dr. Melle fort, „daß mir besonders im Anfang des Krieges der Gedanke Freude machte, daß Gott uns den Sieg zuwenden würde und mit dem Siege vermehrten Einfluß in der Welt. Für mich aber bedeutete mehr Einfluß eine bessere Gelegenheit für unser Volk, das teure Evangelium von Christus in die Völkerwelt des nahen und fernen

Oftens zu tragen. . . . Aber nun kam die furchtbare Katastrophe. Wir sind mehr als geschlagen; eine Demütigung verdrängt die andere. Nicht mehr Einfluß haben wir, sondern wir sind verachtet unter den Nationen, wie es kaum je ein anderes Volk war; und selbst unsere Freunde während der Zeit unserer Erfolge schmähen uns als 'Sinnen' und Verbrecher. Hat Gott uns vergessen? Nein, und tausendmal nein! Unsere schreckliche politische Lage darf uns den Blick auf ihn und für seine Wege nicht verdunkeln! Ein verlorenener Krieg ist nicht das größte Unglück.

Wir sind in der traurigsten Periode unserer Geschichte; aber diese dunkeln Jahre sind vielleicht in Gottes Augen nichts als der notwendige Wendepunkt zu einer neuen Ära. Sie sind vielleicht nur ein dunkler Tunnel, der in eine Landschaft von Licht und Schönheit führt. Der deutsche Christ, der sein Volk liebt, kann nicht blind sein gegen dessen Sünden. Beherrschte nicht der Unglaube die Massen? Die Reichen waren voll der Güter dieser Welt und führten ein Leben des Luxus und des Vergnügens. Die Armen waren nicht weniger unter der Gewalt des Mammons als die Reichen. Sünden gegen Gottes Gesetze wurden als natürliche Rechte, ja selbst als Tugenden erklärt. Maßloser Stolz war überall zu finden. Was wäre aus uns geworden, wenn wir einen glorreichen Sieg errungen hätten?

Sind nicht etliche der größten Völker des Altertums bald nach ihren glänzendsten Siegen in ihren Ruin gestürzt? Aber Gott will nicht unsern Ruin, noch den Tod unserer Nation! Darum hat er uns in den Tiegel geworfen, daß wir geläutert und unsere Aufrichtigkeit, unser Glauben und unsere Liebe bewährt würden. Die Zeit ist nun für uns da, trotz Verleumdung und Haß vor der ganzen Welt den Beweis zu liefern, daß die deutschen Christen stark genug sein werden, still zu sein, denen, die sie schelten, zu vergeben, für sie zu beten, zu glauben, zu hoffen und — zu lieben. Unser Volk war immer am größten in den Zeiten der Erniedrigung und Not. Unsere besten und größten Taten waren aus der tiefsten Not geboren. Es ist vor allem wichtig, daß das Volk nicht in Nacht und Zweifel sinke, sondern seinen Weg zurück finde zu seinem Gott, der trösten, helfen und heilen kann. . . .

Der Gedanke sollte uns nicht zu sehr niederdrücken, daß nun viele unserer Missionsunternehmungen von den Amerikanern und Engländern übernommen werden, und daß die Missionare dieser Nation vielleicht nun eine größere Gelegenheit und offenere Thüre für ihre Arbeit haben werden als wir Deutsche. Wer weiß, was Gott für Pläne hat für uns und — für die andern! In Gottes Reich gelten andere Gesetze als in den Königreichen und Republiken dieser Welt. Was Menschen als Fortschritt erscheint, ist in Gottes Augen vielleicht ein Fehlschlag; und was wir als eine Gelegenheit zu größerem Einfluß ansehen, mag in Gottes Ohren das Grabgelläute für das ganze betreffende Werk sein. Hat Gott jemals nach dem Sinn der Massen dieser Welt gearbeitet? Hat er nicht gewöhnlich das erwählt, was nichts galt vor der Welt? Der Gedanke ist mir zum großen Trost gewesen, daß Gott das Fundament seines Reiches nicht durch Männer aus dem siegreichen, weltbeherrschenden römischen Kaiserreich legen ließ, sondern durch Männer aus dem unterdrückten, verhassten, geschmähten Volk Israel. Matthäus und Petrus, Johannes und Paulus, Markus und Jakobus haben die Welt nicht mit Flotten und Armeen, noch durch Wissenschaft und Organisation überwunden, sondern durch die Kraft Jesu Christi, d. h. durch die Kraft des

Glaubens und der Liebe. Wir brauchen, um ein Missionsvolk zu sein und zu werden, nicht weltlichen Einfluß, sondern innere Kraft und einen heiligen, geläuterten Charakter.

O Volk, das einst Männer hatte wie Luther, das in der Zeit der Reformation ein Licht und Salz der Erde war, sei eingedenk der besonderen Gaben, die dir anvertraut sind. Fasse die Hand des Vaters, die dich schlägt; es ist die Hand der ewigen Liebe. Sei stark, stark in der Macht seiner Stärke. Die Lasten auf deinen Schultern werden deine Kraft nur heben. Die Sonne deiner Trübsal wird deine besten Fähigkeiten zur Blüte bringen. Deine tiefe Demütigung — wenn du nur in aufrichtiger Herzensbuße wie der verlorene Sohn zu deinem himmlischen Vater zurück kehrst, wird dich zu einer weit besseren Herrlichkeit führen als die, welche diese Welt kennt, zu seiner Herrlichkeit. Und an jenem großen Tage wirst du jenseits des Jordans der Zeit es dankend und triumphierend bekennen: „Wir haben einen Gott, der Gebete erhört.“
(„Apol.“)

Ein Notschrei und Hilferuf aus Ungarn.

Bekanntlich ist das ehemalige Königreich Ungarn infolge des Krieges mit Zerstückelung bedroht. Das würde dem dortigen **evangelischen Protestantismus** verhängnisvoll. Der römisch-katholische **Tschechenstaat** will das nördliche Ungarn mit seinen 800,000 Lutheranern sich einverleiben, **Rumänien** will Siebenbürgen unter seine Herrschaft bringen, und **Serbien** begehrt Süd-Ungarn, wo etwa 200,000 Protestanten sind. **Oesterreich** streckt auch noch nach etlichen Komitaten des Landes seine Hände aus. Da steht es um die Zukunft des Protestantismus, der eine dreihundertjährige Leidensgeschichte hinter sich hat, übel aus. Sowohl sein Glaube wie seine höhere Kultur sind schwer bedroht.

Schon im verflossenen Christmonat erließ die ungarische Universität in Budapest einen Aufruf an alle Universitäten des Auslandes, deren Aufmerksamkeit auf den fatalen Umstand lenkend, daß Uebergriffe der slavischen Stämme auf magyarisches Siedelsgebiet den Untergang der höheren magyarisches Kultur und der evangelischen Kirchen in den besetzten Ländereien mit sich bringen müßten.

Seither haben Abgeordnete der protestantischen Gemeinden Ungarns den Weg zu uns gefunden, hoffend, in der reformierten Schweiz Verständnis und Teilnahme zu finden für die so gefährdete Lage des ungarischen Protestantismus, und womöglich ein brüderliches Eintreten für denselben herbeizuführen.

Vor uns liegen zwei Flugschriften: „**Aufruf der Siebenbürger christlich-magyarisches Kirche helvetischen Bekenntnisses an ihre ausländischen Glaubensbrüder**,“ und: „**Appell der ungarischen Protestanten an ihre Brüder in den Ententeländern**.“ Sie enthalten, nebst der sachlichen Schilderung der Lage, ergreifende Dinge von Kämpfen und Leiden bis aufs Blut um des Gewissens willen, von dunkler Tragik, und von herzlichen Bitten um moralische Unterstützung.

Die Vertreter der reformierten Siebenbürger erblicken in den rumänischen Annexionsbestrebungen eine schwere Gefahr für den magyarisches Protestantismus, der immer noch voll Kraft, mit Glauben und Hoffnung erfüllt ist und seine **geschichtliche Verantwortung** spürt. Seit 400 Jahren bestür-

ten, diese östlichen **Wachtürme** des evangelischen Christentums. Sie konnten sie nicht umstürzen. Bald gegen den muselmanischen, bald gegen den orientalischen, bald gegen den pravoslavischen Fanatismus, schützte die westlichen Brüder der magyarische Protestantismus. Er widerstand 400 Jahre der katholisierenden Agitation der Habsburger und überlebte diese gestürzte Dynastie. In 566 Muttergemeinden, 100 Diasporagemeinden, mit 600 kalvinischen Schulen, in 260 Gemeinden mit 250 lutherischen Schulen, in 100 mit sozianianischen Schulen wird in Siebenbürgen das Evangelium verkündet.

Außerdem hat die reformierte Kirche Siebenbürgens eine theologische Fakultät, drei Lehrerpräparanden, sieben Gymnasien und zahlreiche Kulturinstitutionen. „Es sind solche Werte, solche Festungen der Sache Christi,“ bemerkt der Aufruf, „daß sie fahren lassen, eins wäre mit der Verleugnung des evangelischen Protestantismus.“ In den 26 östlichen Komitaten, welche die Rumänen für sich beanspruchen, leben nach der Volkszählung des Jahres 1910 1,546,587 Protestanten, wovon 1,044,623 zur reformierten oder presbyterianischen, 412,102 zur lutherischen und 69,872 zur unitarischen Kirche gehörten. Von dieser Zahl entfallen auf die 15 Komitate Siebenbürgens 696,089 Protestanten, von denen wiederum 399,= 312 Presbyterianer, 229,028 Lutheraner und 67,792 Unitarier sind. Die Presbyterianer und Unitarier sind fast ausnahmslos Ungarn und Magyaren. Die Lutheraner in Siebenbürgen sind, abgesehen von wenigen Tausenden Magyaren in Brassó (Kronstadt), Deutsche; im eigentlichen Ungarn rekrutieren sich die Lutheraner aus Magyaren, Slowaken und Deutschen. **Unter all diesen Protestanten finden sich nun einzig und allein 3536 Seelen, deren Muttersprache rumänisch ist; eine Annexion der anderthalb Millionen Protestanten seitens Rumänien hätte also zur Folge, daß alle diese Menschen, die nach Religion und Rasse mit Rumänien nicht das Geringste zu tun haben, unter rumänischer Oberhoheit geraten würden.** Die Protestanten machen 22.3 Prozent der Gesamtbevölkerung von 6,841,379 Seelen der 26 östlichen Komitate aus, während sie in Siebenbürgen mit 2,678,367 Seelen 26 Prozent der Landbevölkerung bilden.

Dazu tritt, daß die Protestanten nach **Kultur und Bildung** auf einer weit höheren Stufe als die andern Konfessionen stehen, besonders der zwei orthodoxen Kirchen, deren Anhänger meistens Rumänen sind. 78.2 Prozent der Protestanten des östlichen Landesteiles im Alter von sechs Jahren und darüber konnten nach der Volkszählung von 1910 lesen und schreiben, während sich dieser Prozentsatz für die Griechisch-Katholischen und die Griechisch-Orientalen derselben Altersstufe nur auf 34.9 Prozent beläuft. Das Gleiche gilt auch für Siebenbürgen, wo 75.5 Prozent Protestanten und nur 33 Prozent der beiden andern Konfessionen lesen und schreiben können. Aus diesen Angaben geht die **große intellektuelle Ueberlegenheit der Protestanten** deutlich hervor, und es wird noch lange dauern, bis die Rumänen in Siebenbürgen den gleichen Erfolg aufweisen können.

Rumäniens **Unbuddsamkeit in religiöser Beziehung**, die in der Verfolgung der Juden und in der systematischen Rumänisierung der Katholiken zum Ausdruck gelangt, ist bekannt. Sie bilden eine große Gefahr für das religiöse Leben und die religiöse Freiheit der Protestanten. Um so mehr erscheint es als ernste Glaubenspflicht jedes Protestanten, gegen die Annexion ungarischer Landesteile seitens Rumäniens seine Stimme zu erheben.

Als im Jahre 1848 der magyarische Reichstag die Gleichheit aller aus-

sprach, was vor allem den bisher unterdrückten Rumänen Ungarns zugute kam, da war die erste Tat der befreiten rumänischen Brüder, daß sie den zurückgebliebenen Teil der auf die Schlachtfelder ausgezogenen Magyaren, die Greise, die Frauen und Kinder niedermetzten, Städte, Dörfer, besonders die Häuser und Höfe des magyarischen reformierten Gemeinadels einäscherten. Durch diese herodianische Tat gingen achtzig reformierte magyarische Gemeinden zugrunde, und die einst blühenden, zahlreichen Muttergemeinden fristeten trauriges Diasporaleben, kaum einige Seelen zählend. Durch diesen Massenmord ist das Zeitverhältnis vielerorts anders geworden, so im Herzen Siebenbürgens, im Marosser Tal, der Gegend von Gyulafehérvár (Karlsburg), welche zur Zeit der alten reformierten Fürsten in ganz Siebenbürgen die magyarischste Gegend war. Die Führer aber dieser Raub- und Mordzüge bezogen von den Habsburgern bis zu ihrem Lebensende Pension, und ihre Gräber sind Wallfahrtsstätten der siebenbürgischen Rumänen geworden.

Im Weltkrieg hatten die Magyaren die furchtbarsten Blutverluste. Man stellte sie an jeden gefährlichen Posten. Den Slaven war ja nicht zu trauen. Die rein magyarischen, größtenteils kalvinistischen Gebiete: Eszeker, Rumaner, Hajduker und die besten des Somogher Komitats warten in fremder Erde als Opfer fremder Interessen auf die versöhnungsvolle Auferstehung, und während in ihrer verheerten Heimat kaum ein zum Militärdienst „untauglicher“ sich aufhält, fangen die aus politischen Gründen nicht ins Feuer geschickten oder schnell gefangenen gut konservierten Soldaten jener Nationalitäten mit frischer Kraft an, den Grund zu legen zu ihrer neuen Welt.

„Das nannten wir die dunkle Tragik, welche über dem Haupte unserer armen Nation schwebt. Acht Jahrhunderte hindurch schützen wir mit unserm Blut, unsere eigenen Interessen hintansetzend, die Zivilisation des Westens; jetzt wollen sie im Namen dieser Zivilisation unsern ohnmächtigen Leib lebendig zerstückeln.“

Christliche Brüder! Wäre das gerecht, daß jener Protestantismus, dessen Urfeind und drohender Verderber das Haus Habsburg gewesen, jetzt um der aufgenötigten, aber ehrlichen Verteidigung der Habsburger Politik willen einfach vernichtet würde? Blutend und zerrissen zwar, aber wir schlugen uns vierhundert Jahre hindurch aus den eisernen Krallen des römischen, osmanischen, Habsburgischen Imperialismus heraus, und jetzt werden wir im Tore der Freiheit gefangen von einem orientalischen, despotischen Imperialismus.“

Es ist allerdings ein Stück von erschütternder Tragik, das sich da vor unsern Augen abzuspielen beginnt. Sollen diese hochgesitteten, evangelischen Gemeinschaften unter der Herrschaft fanatischer, roher Völker fallen? Aber was können wir tun, um diese Entwicklung zu hindern? Die Macht dazu, vielleicht auch die Pflicht, liegt bei den großen protestantischen Nationen, die als Sieger aus dem Krieg hervorgegangen, liegt bei den Briten und Amerikanern. So laßt uns wenigstens den herzbeuglichen Hilferuf aus Osten kräftig weiter geben nach Westen. Er soll die angelsächsischen Völker erreichen und erreichen!

(„Drosamen.“)

Positive Theology in German Universities and Churches.

In the November issue of *Kirchliche Zeitschrift*, 1918, I have given a statement about the positive theology of Germany. We quote from that:

"By representatives of positive theology we understand those that accept and confess Christ as the eternal son of God. In classing them we men die Welten der orientalischen Religionen die magyariſchen Proteſtanten base our conclusions on writings either published by individual theologians or whose having originated within this or that camp of the church can be documentarily established. Where the case is in doubt, we do not count the author under discussion among the representatives of positive theology in order to avoid the appearance of exaggerating the number of the latter.

"In March, 1913, the theological faculty at *Berlin* comprised 10 ordinary professors, 2 ordinary 'Honorar' professors (professors who instead of regular salaries are paid in fees), 5 extraordinary professors and 8 fellows. Two of the ordinary professors confessed the eternal sonship of Christ emphatically (Kleinert and Mahling), two of the ordinary Honorar-professors (Stack and Kawerau) and 1 of the fellows; Seeberg is wavering. *Bonn* at that time had 8 ordinary, 2 extraordinary professors and 2 fellows. Of these 4 ordinary professors (Koenig, Goebel, Ecke, Pfennigsdorf), 1 extraordinary professor (Weber) and 2 fellows (Strathmann and Bohatec) were champions of positive theology. The faculty of *Breslau* consisted of 6 ordinary professors, 1 ordinary Honorar-professor, 3 extraordinary professors and 2 fellows. Of these, 5 ordinary professors (Kropatscheck, Rothstein, Steinbeck, Hoenecke, Arnold), 1 ordinary Honorar-professor (C. v. Hase), 1 extraordinary professor (J. von Walter) and 1 fellow (J. Hermann) counted themselves to the ranks of positive theology. *Erlangen* had 8 ordinary professors, 1 extraordinary professor and 2 fellows. They all confessed the eternal sonship of Christ (Zahn, Kolde, Caspari, Lotz, Bachmann, Wohlenberg, R. Gruetzmacher, Mueller, Jordan, W. Caspari, Behm). *Giessen* had 5 ordinary professors, 1 extraordinary professor, 1 fellow and 1 'Repetent'. They all represent modern theology (Vollrath?). In *Goettingen* there were 7 ordinary professors, 3 extraordinary professors and 2 fellows. Of these 6 ordinary professors (Knocke, Bonwetsch, Kuehl, J. Meier, Mirbt, Stange) were adherents of positive theology. The faculty at *Greifswald* comprised 7 ordinary and 2 extraordinary professors and 1 fellow. Of these 6 ordinary (Schultze, Hausleiter, Kunze, Wiegand, Procksch, Dunkmann (v. d. Goltz?)) and 2 extraordinary professors (Koegel, Alt) are positive theologians (Fellow Seeberg?). *Halle* had 9 ordinary and 3 extraordinary professors and 3 fellows. Of these 4 ordinary professors (Hering, Feine, Lluetgert, Hausleiter) (Cornill? Eger?) and 2 fellows (Lang, Hoelscher) belong to the ranks of positive theology. Of the 10 professors in *Heidelberg* (6 ordinary, 2 extraordinary, 2 fellows), 1 ordinary professor (Lemme) and 1 extraordinary professor (G. Gruetzmacher) belonged to the circles of positive theology. All 7 professors in *Jena* were liberals. *Kiel* had 6 ordinary professors and 1 extraordinary professor and 3 fellows. Of these, 4 ordinary professors (Klostermann, Muehlau, Schaefer, Leipold) and 1 fellow (Weinrich) were positive theologians. Of the 12 professors in *Koenigsberg*, 4 ordinary professors Jacobi, Benrath, Uckele, Juncker (Schulze?) and 1 extraordinary professor (Lezius) were positivists. The faculty at *Leipzig* consisted of 10 ordinary professors, 2 ordinary Honorar-professors, 4 extraordinary professors and 3 fellows. Of these 7

ordinary professors (Hofmann, Haupt, Kittel, Ihmels, Renstorff, Althaus, Frenzel) were of the positive school. (Brieger?, Soederblam?); also 2 Honorar-professors (Gregory, Paul), 2 extraordinary professors (Schnedermann, Dalmann) and 1 fellow (Jeremias). The 11 members of the faculty at *Strasburg* were all liberals. *Marburg* among its 7 ordinary professors had, in Bornhaeuser and Boehmer, two undaunted representatives of positive theology. The faculty of *Rostock* was entirely positive (Schulze, Hashagen, Walther, A. Seeberg. Sellin, Mandel, Glawe). Of the 10 members of the faculty at *Tuebingen* 3 ordinary professors belonged to the positive school (Schlatter, Wurster, Traul; Volz (extraordinady?). Similarly the directors of the theological seminaries (where many theological students upon graduation from the university take up post-graduate work) in Berlin, Wittenberg, Klcster Loccum, Altenburg, Muenchen, Leipsig, Herborn, Soest, Eichsburg, Preetz, Wolfenbuettel, Naumburg, Schwerin belonged to the positive school. The direction of the affairs of the church in Bavaria was in the hands of the positive school. In Prussia the same is the case in many, probably a majority of the districts. Even the supreme head of the church in Baden in a solemn hour, about a year before his death, made confession of his belief in the divinity of Christ in the parliament, tho it is probable that he was the only member of the staff to do so. Praelat Schmitthenner his successor is also a representative of the old faith.

"The 15 members of the '*Deutsche Evangelische Kirchenausschuss*' were, with the exception of 2 or 3 members, men who confessed the eternal sonship of Christ. The same may be said, with only a few exceptions, of the 46 members of the '*Deutsche Evangelische Kirchenkonferenz*' (Eisenach). Bezzel was for years its president.

"The most prominent periodical of positive theology (*Allgemeine Evangelisch-Lutherische Kirchenzeitung* and *Neue Kirchliche Zeitschrift*) enjoyed such a great patronage that they even continued to flourish, when in the course of the war, one after another of the liberal papers became financially embarrassed, and some of them, at least, had to be discontinued. In the ranks of historical theology the leaders were such men as Hauck, Kolde, Seeberg, who were fully the peers of Har-nack. In the ranks of New Testament exegesis and patristic researches, Zahn towers considerably above all the rest. In the ranks of the Old Testament exegesis the lone hunter Klostermann has at least revealed as much erudition and brilliancy of talent as Wellhausen. Ihmels, Stange, Althaus, Heim, Bachmann, Gruetzmacher, are prominent representatives of systematic theology. In the field of Old-Babylonian research Hommel has been quite able to hold his own. Of the practical theologians Renstorff is a man of at least as much erudition as Baumgarten, Smend and Schian.

"In Bavaria and Mecklenburg, at least two-thirds of the clergy are decided positivists. The General Evangelical Lutheran Conferenz was in nearly every part of Germany in a state of healthy growth; The Lutheran Gotteskasten has held its own. The Society for the Presbyterian of the Evangelical Common Schools in Prussia increased its membership; by far the greater part of the surprisingly comprehensive work of the Inner Mission is still in the hands of the positive camp. The in-

terest in the Foreign Mission has also increased. In 1911-1912 statistics showed that 640,630 converts had been won for the Christian Church thru the efforts of German Missions, and that an amount of 8,659,971 marks had been raised by the German Church for this cause. If we exclude the "Allgemeine ev. protestantische Missionsverein" (with its staff of only 5 ordained workers) all the rest of the work of outer missions is conducted by the friends of positivism (with a staff of 962 ordained laborers in the field)."

Because these facts of late, in the interest of the "Reconstruction Drive", have been placed in a misleading light I once more want to call attention to the fact that it is precisely at the universities of the established churches that call themselves Lutheran, that we still find entire theological faculties who stand upon the ground of positive, tho not perhaps in every detail strictly so-called orthodox Lutheranism. Thus Erlangen in Bavaria and Rostock in Mecklenburg. Or, as is the case in other localities, we find that at least the "regular" professors, and they are the ones that give a faculty its peculiar stamp, are either all or, at any rate, in an overwhelming majority enrolled on the side of positive theology; as, for instance, at Leipzig, in Saxony, Goettingen in Hanover and Braunschweig, Kiel in Schleswig-Holstein. I further wish to call attention to the fact, that only in a few of the established Evangelical Churches of Germany has it been made compulsory for the student to attend his home-university and that, wherever this rule is in force, it is always in some "United Church" (outside of Prussia); as a rule every student who wants to do so can attend a conservative university. That of the above mentioned 28 millions there are perhaps 10 millions or more that have severed all spiritual connection with the church in which they were baptized, may be true enough; and that, as far as the church is concerned, now, when it is about to be separated from the state, it will be more of a gain than a loss to also have them sever their formal connection with it, needs no elaborate proof. And equally evident it is, that a separation of the liberal elements from those who prefer to remain faithful to the old gospel can only serve to further the unfolding of a truly Evangelical-Lutheran life. Up to the present the number of communicants has ranged from 8.13 per cent of the membership (as in Hamburg) to 63.50 per cent (as in Bavaria). Were we to omit the great industrial cities with their numerous socialist elements and confine ourselves to the rural communities and the smaller towns we should undoubtedly in Bavaria find a general average of 100 per cent, and in many of the rural congregation, if taken separately, two hundred per cent. Thus, for instance, in 1907 the percentage in Oberhessen alone reached as high as 118.2 per cent, while if an average was struck for all of Hessen, including Rheinhessen and Starkenburg, the percentage was reduced to 49.50 per cent. Strange to say, in Mecklenburg-Schwerin and Strelitz, in both of which communities the liberal theology has next to no representatives in the pulpit, the percentage amounted to only 30.9 per cent and 19.42 per cent respectively. If, as a result of the approaching separation of church and state, when new and increased demands will of necessity be made on the willingness of the members to sacrifice of their worldly possessions, it should turn out that even the power of habit is too weak a tie to keep them within the fold of the church, then, in-

deed, the number of Lutherans will be still further reduced. Still, as the church will then be independent of the state, it cannot fail to gain in strength spiritually and thus gradually also be enabled to better unfold its renewed vigor outwardly.

As regards the financial support of the Church and its servants in Germany, we distinguish between 3 classes of pastorates: 1. those in which the revenues (prebends), derived from landed and other property belonging to the living, are quite sufficient both for salaries and necessary improvements, whether the management of the property is in the pastor's own hands or in the hands of the municipality; 2. those whose revenues do not suffice for the above purposes and where, consequently, either the state or the municipality must supply the insufficiency; 3. those (mostly of more recent establishment) deriving no revenue whatever from land or other property, and where the state or municipality must provide all the necessary funds. In Mecklenburg everything is still based on the prebend system. In Prussia the appropriations for church purposes in 1910 were apportioned as follows: For the "Oberkirchenrat" as well as for the consistories and general superintendents (that is, for the administration of the church) 2,031,845 marks; for the churches and for pastors' salaries 23,358,633 marks. Of that amount 2,097,208 marks were for subsidiary salaries for the pastors; congregations unable to raise any funds for church purposes received 6,258,903 marks; 1,200,000 marks went into the fund for the establishment of new pastorates; 8,050,000 marks were for old-age increases of clergymen's salaries; the pastors' pension-fund received 1,600,000 and a similar fund for clergymen's widows and orphans 2,426,239 marks. In addition there were special collections for local purposes.

Disarmament.

The following questionnaire will be of interest to our readers:

TO THE EDITORS OF THE RELIGIOUS PAPERS:

Of course you have noticed the attitude of the delegations at the Peace Conference toward the question of disarmament and an international Police force. You have also noted that our delegation is reported to be waiting for criticism from this country concerning its tentative proposals.

In addition to the other considerations which give the Churches a vital interest in seeing that the first step is taken which will lead to disarmament on land and sea, as Social Service Secretaries we are especially concerned with this matter because armies and navies consume the public funds which are needed for the social measure essential to the progress of Christianity.

Knowing full well that you appreciate this matter in all its bearings, we are raising the question whether the time has not now come for the religious bodies of this country to let their voices be heard at Paris in a demand that the Christian ideal of the goals of practical statesmanship, and that the first step toward that goal be now taken, not only upon the land but also upon the sea.

WORTH M. TIPPY, Secretary, Commission on The Church and Social Service—Federal Council of Churches.

HENRY A. ATKINSON, Executive Secretary, Social Service Commission—Congregational.

SAMUEL Z. BATTEN, Secretary, Department of Social Service and Brotherhood—Northern Baptist.

PAUL MOORE STRAYER, SECRETARY, Social Service Commission—Presbyterian.

A. W. TAYLOR, Secretary, Commission on Social Service—Disciples of Christ.

HARRY F. WARD, Secretary, Methodist Federation for Social Service.

The complete disarmament of all nations on land and sea, as proposed by the Berne Conference, would seem to be the surest way of securing permanent peace, if permanent peace is within the range of possibilities. Complete disarmament on land and sea would render every nation incapable of waging war, particularly for purposes of commercial, territorial and political aggression. Conscription would be abolished and the nations would agree to maintain a voluntary or professional army sufficient only to maintain domestic peace and tranquility. A certain international police power, made up of proportionate contingents from all the nations, would serve to maintain universal disarmament, the control of munitions manufacture, and the coercion of any obstreperous or aggressive nation.

Economic pressure upon a recalcitrant nation, an international embargo isolating the nation from the rest of the world, would in all likelihood prove to be a most effective and expedite method of bringing it to its senses and cooling its war proclivities. By this method international peace would be maintained without bloodshed.

The freedom of all nations, however, is the first and primary condition of world peace. There can be no prospect of world peace so long as nations are held in bondage and under military rule. It is the height of folly to imagine that any self-respecting nation, however small, will remain content under the tyrannical government of an alien nation. To the honor of human nature, the struggle for liberty never ceases until freedom has been attained. The construction of a league of nations providing for the enslavement of other nations is foredoomed to failure. The conscience of humanity as well as the experience of the ages will repudiate a league based upon international injustice.

The construction of a league of nations which preserves to dominant nations their control and power over subject nations, is sowing the dragon's teeth of hate and war. If nations are given the right to establish their own independent states or to vote for incorporation into another state, they are acting in freedom, as is their inalienable right. Thus and thus only may the Peace Conference avoid perpetrating the same wrong for which they blame the Prussians. One wrong is not remedied by the commission of another wrong. Korea, Ireland, South Africa and a score of other small states are clamoring for freedom and the right of self-determination, without which right national hatreds and wars will eventuate as surely as evil seed bears evil fruit.

The principle of liberty seems so elemental in its ethical quality

that every right thinking man intuitively accords it. There is no historical or other justification for depriving any nation of its liberty. The fact of such deprivation is an indictment of human government. If our age, with its bloody world war, is really to introduce the new era of national self-determination and international peace, it must begin by liberating every nation on earth. There can be no other way toward the attainment of peace and good will among the nations.—*A. L. Survey.*

The Federal Council of Churches Charged with Cowardice.

By REV. J. H. HOLMES

The war is over—the frenzy of war-madness is subsiding—the reign of terrorization is coming to an end. It is tolerably safe now to say and do what cost reputation, liberty, and perhaps life itself, a few months ago. Is it wholly an unfair suggestion that the Federal Council, knowing all along the real issues involved in the problem of conscientious objection to war, and understanding that its clear duty as a religious body was to vindicate the liberty of conscience, deliberately and wantonly avoided support of basic principles, winked at the suffering of hundreds of honest and heroic men, that it might save itself from the discomfort and danger of an unpopular cause? It's not easy to speak the truth and serve the right at all times! It's perilous business trying to save a victim from a mob; and it's dreadfully foolish, is it not, to stand by the victim in his agony and die with him? How much better and wiser to practice patience, even tho martyrs suffer the while; and then, when the excitement is over, save whatever may be left! After all, one gets just as much credit for fidelity from building tombs to dead prophets as from perishing with live ones—and it's so much less bothersome and painful! Seriously, as one who knows something about the inside history of the relation of the Federal Council to the problem of conscientious objectors, I charge the men at the head of this body with cowardice and hypocrisy. They are guilty of the final indecency—that of doing late and in security, as tho of their own accord, what they refused to do at some cost, when the honor and lives of men were hanging in the balance. And these are they who take the name of him who “set his face steadfastly toward Jerusalem,” and carried his cross to Calvary!

It would hardly be worth while to speak of this matter, perhaps, were it not for the fact that this action of the Federal Council is symptomatic of what may now be expected from the churches of this country. Throuth the period of the War, these churches, with shocking unanimity, prostituted themselves to the work of hate. That they should oppose the War was not to be expected. That they should devote themselves, so long as the tragedy of the War was with us, to preserving some measure of understanding and goodwill in the world, to preaching unfalteringly that ideal of brotherhood which mankind must soon or late return if it would live, to seeking those ways and means of constructive spiritual reconciliation thru which alone a society shattered by the shock of war, can be permanently rebuilt—this was certainly to be expected! As a matter of fact, however, the churches rivalled the security leagues and national defense councils in the fell business of fostering hate, sowing bitterness, and persecuting nonconformity. There was not an atrocity

against the soul of man, not a blasphemy against the holy spirit of God, of which they were not guilty. And now, in a very few weeks, we shall behold these same churches, with their smug priests and laymen, coming forth in the security of a peaceful world, to talk again of tolerance, the free conscience, justice and love! "Of what value or utility are the principles of peace and forgiveness," asked William Lloyd Garrison, "if we may repudiate them in the hour of peril and suffering?" The answer is easy—these principles are infinitely useful that we may proclaim them in the hour of safety and ease, and thus accumulate repute for virtue!

In his installation sermon on "The True Idea of a Christian Church," preached in Boston on January 4, 1846, Theodore Parker referred to the "do-nothing" attitude of the church toward potent evil and unpopular injustice. "Is the church to say nothing, do nothing?" he asked. "Men say so," he replied; "that way alone is 'safe'!" "But if I thought so," he continued, "I would never enter the church but once again, and then to bow my shoulders to their manliest work, to heave down its strong pillars, arch and dome, roof and wall, steeple and tower, tho like Samson I buried myself under the ruins of that temple which profaned the worship of God most high. I would do this in the name of man; in the name of Christ; I would do it; yea, in the dear and blessed name of God." This terrific denunciation comes inevitably to my mind as I survey the inaction of the churches at the time when action was at once most needed and most dangerous, and their now eager effort to function. As usual, they are playing safe both ways! —*New Republic*.

Die Kinder Europas am Ende des Krieges.

Ein Brief von Bischof John L. Ruessen an unsere Sonntagschul-Behörde.

Es ist klar, daß die christliche Sonntagschule eine größere Aufgabe vor sich hat, als man noch vor kurzem annahm. Sie hat einen großen und bestimmten Beitrag zum Wiederaufbau Europas zu liefern. Was kann die Sonntagschulbehörde der Bischöflichen Methodistengemeinschaft dabei tun?

I. Eine neue Literatur schaffen. In allen Ländern, wo die Bischöfliche Methodistengemeinschaft vertreten ist, sollte das Sonntagschulwerk gekräftigt werden durch Beschaffung einer ausgiebigen, anziehenden Literatur von hohem sittlichen Charakter und von gesunder intellektueller Faser. Der heillose Einfluß der Kriegsbilder und Kriegsgeschichten muß überwunden werden durch eine Literatur, welche sich an die besten und edelsten Triebe wendet, welche die Empfindungen in die Wege edeln Denkens leitet und welche zum Helfen und Dienen drängt. Diese Literatur darf nicht im engen Sinn des Wortes national sein. Sie muß die besten Züge und Ideale nationalen Lebens erfassen, zugleich aber den Nationalismus der Lösung der großen Weltprobleme dienstbar machen. Sie muß mit Bedacht Haß, Rache und Bitterkeit bekämpfen und den jugendlichen Geist empfänglich machen für die größeren, tieferen Wahrheiten der Gerechtigkeit, des Mitgefühls, der Vergebung, der Liebe.

Neulich erschien ein Buch von grausamen Geschichten. Es ist gewidmet „dem heranwachsenden Geschlecht, damit es nicht vergesse.“ Wir müssen eine neue Literatur für die Knaben und Mädchen schaffen, damit sie vergessen. In

manchen neutralen Ländern fand man es für nötig, Kriegsgeschichten zu sammeln und unter den Schulkindern zu verbreiten, die von Feinden erwiesenen Taten der Liebe, der Vergebung und der Hilfe erzählen. Das geschah im Interesse des Selbstschutzes, um die Kinder zu wappnen gegen die Propaganda des Hasses, den beide Gruppen der kriegführenden Nationen betrieben haben und vielfach noch betreiben. Die Sonntagschulbehörde kann ebenfalls behilflich sein in der Auswahl, Publikation und Verbreitung von Literatur in Ländern, wo wir als Kirche noch nicht vertreten sind, wie z. B. in allen in Ost-Europa gelegenen.

II. **Lehrer erziehen.** Die Schwäche unserer europäischen Sonntagschulen liegt im Mangel an kompetenten Lehrern. Unter unsern Mitgliedern haben wir verhältnismäßig wenige junge Leute, die eine höhere Ausbildung genossen haben. Wir haben nur eine sehr beschränkte Anzahl vorgebildeter Lehrer. Unsere Mitglieder sind gottgeweiht und arbeitsbegierig. Die Hingebung vieler unserer Sonntagschullehrer an ihre Knaben und Mädchen ist rührend; und der Einfluß, den sie ausüben, ist heilsam. Allein wir brauchen besser vorgebildete Lehrer. Wir brauchen mehr wirkliche Führer. Die Sonntagschulbehörde könnte in jeder Konferenz einen aufgeweckten und tatkräftigen, intellektuell gut ausgerüsteten und berufsmäßig durchgebildeten, von echter Frömmigkeit durchdrungenen jungen Mann, anstellen, dessen eine Aufgabe es sein sollte, durch Unterrichtskurse, Besuche, Korrespondenz und Literatur ein Lehrer der Lehrer zu sein. Es müßten ihm genügend Mittel zur Verfügung stehen, ein Werk zu tun, welches wirklich der Mühe wert ist. Steht ein solcher Mann nicht augenblicklich in Sicht, stelle man den besten an, der zu haben ist, und bilde dann einen andern berufsmäßig zum Nachmann vor. In Amerika war es möglich, das Werk der Lehrererziehung von einem Ort aus zu leiten. In Europa aber brauchen wir einen Mann und eine Hilfs-Zentralstelle in jedem Land.

III. **Führer erziehen.** Ich bin überzeugt, daß sich die Methodistenkirche weit mehr, als es geschieht, bemühen sollte, aus den verschiedenen Völkern heraus Führer für sie zu bilden und ihnen zu geben, die hernach eine leitende Stellung im Volksleben einnehmen könnten. Die Organisation der Gesellschaft, der Zutritt zu den Professionen, die Erziehungssysteme Europas unterscheiden sich von unsern amerikanischen Verhältnissen sehr. Es ist dort weniger Spielraum für Individualität, eine größere Last althergebrachter Gebräuche. Die Klassenunterschiede sind scharf markiert. Es ist in Europa viel schwieriger als in Amerika für den Sohn eines armen Mannes, sei er auch noch so aufgeweckt und versprechend, sich zu einer höheren gesellschaftlichen Stellung empor zu arbeiten. Es ist ihm unmöglich ohne Hilfe von Stiftungsfonds, von einer Organisation oder Privatperson. Die Staatskirche und andere Organisationen sind hinreichend mit Fonds versehen, mittellose Jünglinge und Jungfrauen zu unterstützen und es ihnen zu ermöglichen, Studien an höheren Schulen und Universitäten zu betreiben, um später Stellen der Führerschaft einnehmen zu können. Die Methodisten in Europa haben leider nichts dergleichen. Infolgedessen haben wir sehr wenige Leute geliefert für die höheren Stellen der Führerschaft; im Gegenteil, wir haben eine Anzahl sehr begabter junger Leute verloren, welche das Zeug und das Verlangen hatten, sich eine Seminar- oder Universitätsbildung anzueignen, denen aber nur andere Organisationen die Gelegenheit dazu zu bieten vermochten.

Die Katholiken greifen arme Knaben auf, welche das Zeug haben zu späterer intellektueller Führerschaft. Sie erziehen sie und ermöglichen ihnen den Eintritt in die Professionen. Da solche junge Männer wissen, daß sie ihre Ausbildung und Stellen ihrer Kirche verdanken, bleiben sie lebenslang treue Unterstützer derselben. Die Lutheraner, die Juden und andere Organisationen befolgen denselben Plan. Aber wir Methodistens stehen da besagenswert im Hintergrund. Wir können nie erwarten, viel Einfluß auf das intellektuelle Leben Europas zu gewinnen und unsere volle Pflicht unserer Jugend und den Ländern, in denen wir wirken, gegenüber zu erfüllen, wenn wir nicht einen Weg finden, die intellektuell begabtesten unter unsern jungen Leuten zu unterstützen und es ihnen möglich zu machen, sich wissenschaftlich für höhere Stellungen vorzubilden, auf welche ihre Begabung und ihr Wunsch sie weisen. Im westlichen Europa bedürfen wir deshalb einen Erziehungsfonds; und im östlichen, wo das Schulwesen weit weniger hoch entwickelt ist, haben wir die Gelegenheit zu einem wesentlichen Dienst durch Gründung einer erstklassigen höheren Lehranstalt.

IV. Hilfe für leibliche Bedürfnisse. Das augenblickliche und dringendste Bedürfnis ist das nach reichlicher Versorgung der unterernährten Millionen von Kindern in Europa mit nahrhaften Speisen. Diese Hilfe muß sofort kommen. Kommt sie nicht, so hat es wenig Zweck, von Sonntagschulen und höheren Bildungsanstalten zu sprechen. Ich fühle mich gedrungen, die Notwendigkeit augenblicklicher Hilfe mit größtem Nachdruck zu betonen. So bedenklich der Verlust von Millionen Männern durch den Krieg erscheint, so ist doch die Gefahr, welche die Welt durch eine ganze Generation von physisch geschwächten, blutarmen, nervösen Knaben und Mädchen bedroht, viel ernster. Und diese Gefahr ist sehr wirklich. Unsere europäischen Sonntagschulen hatten den Gebrauch, durch Verabreichung von Kleidung und Nahrungsmitteln armen und bedürftigen Kindern dann und wann zu helfen. Innerhalb der nächsten Monate sollte dieses in ganz großem Maßstab geschehen. Geld können die Sonntagschulen Amerikas den Sonntagschulen Europas nicht senden, aber dafür solche Dinge, welche gegenwärtig nicht für Geld in Europa zu bekommen sind, wie Mehl, Speck, kondensierte Milch, Zucker. Das klingt wohl sehr prosaisch, das sind aber für das Jahr 1919 die Lebensmittel, die vor allen andern nötig sind. Eine Agentur, um diese Nahrungsvorräte an die verschiedenen Sonntagschulen zu verteilen, kann leicht geschaffen werden.

Auf Jahre hinaus müssen umfassende Vorkehrungen getroffen werden, um die Kinder Europas physisch zu stärken. Wir sollten Ferienkolonien haben; sollten Dutzende von Kindern der Großstädte auf etliche Wochen auf das Land senden, sollten abgearbeitete Mütter mit ihren Säuglingen ans Meer oder ins Gebirge schicken und während ihrer Abwesenheit für die Väter und älteren Kinder, die daheim bleiben, Sorge tragen. In kleinem Maßstab haben wir das während der letzten paar Jahre getan. Und nun haben wir die Gelegenheit, es in größerem Maßstab zu tun. Dazu brauchen wir jedoch Geld. Die Sonntagschulbehörde kann einen hervorragenden Dienst leisten, wenn sie eine möglichst große Geldsumme verwilligt, um es der Kirche möglich zu machen, den armen Opfern des Krieges behilflich zu sein, einigermaßen wieder zurückzugewinnen, was sie durch die Torheit und Gottlosigkeit ihrer Vorgesetzten verloren haben.

Während der letzten Schreckensjahre habe ich Szenen erlebt, die ich gern vergessen möchte. Ich bekenne aber, daß kein Bild mich mehr verfolgt als die

großen Augen, die bleichen, hohlen Wangen, die Spuren der Schläffheit jener vielen Knaben und Mädchen, auf denen mein Blick in den verschiedenen Ländern so oft mit Wehmut ruhte. Wir haben mehr als einhunderttausend Schüler in unsern methodistischen Sonntagschulen in Europa. Sie schauen hinüber nach Amerika um Hilfe, aber nicht nur für sich selber, sondern um Hilfe, die es ihnen möglich macht, auch andern zu helfen. Nächst dem Roten Kreuz kenne ich keine Organisation, welche die Kinder in den verschiedenen Ländern so rasch und wirksam erreichen kann als die Sonntagschulbehörde durch die methodistischen Sonntagschulen mit ihrem Heer von Predigern, Superintendenten, Lehrern, Beamten und Schülern.

Zürich, Schweiz, Dezember 1918.

(„Apol.“)

BOOK REVIEW.

(When ordering books, please mention this Magazine.)

NOTE—Reviews, when not signed, are by the Editor.

Missionary Education in Home and School by *Ralph E. Diefendorfer*. The Abingdon Press. 1917. 407 pages. \$1.50.

This is one of the "Manuals of Religious Education for Parents and Teachers," edited by C. F. Kent and H. H. Meyer. It is now generally conceded that the Sunday school should awaken and cultivate the missionary interest of its pupils. This can be done whenever the lesson subject presents an occasion or on regular mission Sundays. The aim of the present author is, however, much higher. According to him every Christian, young and old, should be a missionary influence. To make this ideal a reality the School as well as the Home will have to adopt and carry out a new pedagogical policy. As things are today, missionary responsibility is felt only by a few and missionary activity exerted only on special occasions. The Church should learn from Mohammedans, Mormons and Christian Scientists to make of all her children effective propagandists of her faith in the right way.

The book shows in a very thoro way how this is to be done. In the first part, dealing with "Principles" the psychological training that modern pedagogy would require, is pointed out. The solution of the task is only possible when the right spiritual atmosphere is created in which the missionary spirit develops naturally. To this end the feelings of friendliness, sympathy, helpfulness, cooperation, stewardship, loyalty to the Kingdom, etc., have to receive systematic and all-around cultivation. Especial emphasis is laid on the necessity of giving the respective feelings that are being inculcated at once a chance to be applied and carried out. The author stresses this phase strongly and gives valuable instruction as to how it can be done.

Then in the 2nd part he presents his views how this educational work ought to be done in the various departments. He begins with children under 9 years of age and carries it on to the adult classes. The missionary instruction is to be linked up at all times with the actual en-

vironment and everyday life of the child or pupil. Right relations to the "stranger within the gate" are to be fostered. From the familiar and the near the mind is to be led to the strange and distant. The missionary content of the Bible is to be fully drawn upon. The author does not give the missionary material for a course in any one department. He furnishes, however, full lists of books on missionary topics for each grade. There is a story of a little Chinese girl (in the first department) who would not work with her hands on account of her long nails. She was very proud of those because they betokened the social rank of her father. What she finally resolved to do with these nails when Christmas came is graphically told. The whole story is very original and striking. The book is an exhaustive study of the subject.

The Layman in the Itinerancy by *James A. Hensey*. The Methodist Book Concern. 1919. 203 pages. \$1.00.

The book deals with a problem concerning the Methodist Church more particularly, but since the position of the layman and his relation to the church is of vital importance to every Protestant Church, it will be read with interest by the outsider also. Why the title is not rather "The Layman in the Methodist Church" than "the Layman in the Itinerancy," is not clear. Perhaps the author wanted to discuss the merits of the Itinerant system, where the choice of the pastor is in the hands of the Bishop and Presiding Elders, not the individual congregation. That system has long seemed to the present reviewer much better than the one prevailing in his own Church. The reason this book has just now come out is doubtless because the question of admitting the layman to the Annual Conferences is before the Methodist Church; but the layman is here studied from every angle, his duties and his rights, his relation to the pastor, the church, mission, and so forth. It is impossible to read this well-written and interesting book without getting an idea of the large possibilities of service the church may yet get out of the layman if she can give him a vision and train him to realize it.

The Great Teachers of Judaism and Christianity by *Charles Foster Kent*. Eaton & Maine, New York. 1911. 166 pages. 75 cents.

This book is not just a recent publication, having come out in 1911. So we have to explain why we discuss such a comparatively old book. The reason is that the "Kent" books have never been reviewed in this department altho they are so popular. So we asked the publishers for one that might serve as a sample of the rest. They sent us this, which is written as a Sunday school manual. C. F. Kent is a scholar who accepts the results of the modern school of bible critics. He believes that the pupils in the Sunday schools, as soon as matured enough, should be initiated into this modern way of studying the bible. He does not, of course claim to be an independent and original contributor to the science of bible criticism, but is satisfied with being one who popularizes the position of modern biblical theology and historical criticism. He is well qualified to do this, as his language is fluent and smooth and his thought clear. In the present book, which appeals to bible school teachers particularly, he reviews the long line of religious teachers in the

Old and New Testaments. He begins with the prophets and takes pain to show that these great men were not simply passive mouthpieces of the Lord but that the demands of times of stress and storm brought them forth. They were sons of their age and at the same time leaders. Here he evidently follows the lines laid out by Geo. Adam Smith (see "The Twelve Prophets" in the "Expositor's Bible"). Then he takes up the work of the Priests. The priests have for nearly a hundred years been under the fire of criticism and not found much favor with their critics. They are said to have cared more for ritual and ceremony than for teaching and conduct. Kent, however, has a good deal to say in their favor. A great many of them were zealous and effective teachers and hyperceremonialism was only a product of later times. A very interesting chapter is the one on the Wise-men or Sages of the later period. These men are well characterized, their methods are explained and their important influence pointed out. The same may be said about the chapter on the Rabbis and Scribes. It takes us down to the very time of Jesus and makes the work and position of these men quite clear. The natural and effective ways of teaching employed by all these men in story, parable, object lesson, question and answer, paradox, allegory, proverbs, gnomic essay and philosophical drama (Job) are interestingly told. In every way he seeks to show that they understood and honored the office of teachers.

As we reach the time of Jesus the Son of man is also chiefly introduced as a teacher, only one of a force, authority and originality not reached by any other. His development and his methods are shown. His work was to give people better ideas of God and their relatives to him. He addressed himself to the individual, not the nation, so Kent claims. He does not do justice to Jesus as a redeemer and saviour. He does say, Jesus makes men and builds character, but the way to do it is by teaching and example, not by an objective redemption, subjectively appropriated. He closes with the apostolic teachers. On the whole an interesting, instructive book, with the wholesome aim of putting honor on the office of teaching. In some respects it does not sound the depths, but along that one line it is consistent and successful.

A Manual for Home Devotions by *R. C. Cave*. The Standard Publishing Co. Cincinnati. 1918. 141 pages. \$1.00.

This is not a book offering meditations for every day of the year as the devotional manual published by our Eden Pub. House recently. It consists of eight chapters of comment on the necessity of establishing an altar in each family. Its teachings are based on the conviction that the welfare of the nation is based on the well-being of the family, and that only the cultivation of Christian faith can give us the realization of a normal, sound and exemplary home. What it says of the blessedness of true homelife and the suggestions it makes on the right methods of educating children is well worth pondering. The homelife is menaced from many sides in these times of commercialism and love of pleasure, and it is a tremendous task to safeguard what we still have of a Christian home atmosphere. But to do more and try to rekindle the fire of thousands of home altars more, is an ideal requiring great faith, and he

deserves unstinted praise who correctly endeavors to lend his assistance in the performance of this task. The author has done it nobly. The book is full of noble sentiment in chaste and worthy language. We quote only what he says on "Keeping the Heart": "Ourselves impart to our surroundings the gay or somber hues in which they appear to us. The state of our own soul clothes life with the light of bridal joy, or shrouds it in the gloom of mourning. The heart that is beating out of tune hears no music in the divinest hymn, while the heart that is beating in tune hears the melodies of the everlasting chime rising in tones clear and sweet above all the sounds of human care and strife and toil and sorrow." How well said and how true! He gives a number of prayers selected from the best sources, and in the last chapter Bible readings for every day of the year (by Dr. B. A. Abbott), one from the Old Testament and a corresponding one from the New. We think this is a very useful feature, for to offer a complete list of such readings for the whole year composed with discrimination, is no easy thing. A fine book for the minister in particular.

Patriotic Illustrations for Public Speakers by *Will. H. Brown*. The Standard Pub. Co. 1919. 303 pages. \$1.50.

This Publishing House is strong in books of Illustrations and Anecdotes. We have discussed several in these pages ("Bible Truths Illustrated," "Greatest Thoughts about the Bible"). The present book is, of course, a product of the war, which is now happily over. It is a "collection of material in time with the new world-patriotism." It contains stories on the heroism of American soldiers on sea and land. It gives instances of the unselfishness and consecration of physicians and nurses. The illustrations are classified, and a special index of cross-references is appended. Those who in days of the home coming of the soldiers and on patriotic occasion or for general pulpit use will look for illustrations bearing on the war and everything connected with it, will in this book find the rich mine of patriotic ore they need.

Income by *Scott Nearing*, Ph. D. The MacMillan Co. 238 pages.

The subject of this book is somewhat out of our line and to a great extent treats of technical matter where we cannot always follow him intelligently. The reason we discuss it is this. Sometime ago we were in Columbus, our capitol. We wended our way naturally towards the State Library, for we had our Review Department in mind and hoped to find something new there that our readers would be glad to hear of. We were a little disappointed at the scarcity of new material and one of the employes whom we interrogated about it gave us a strange explanation. The man in charge, we heard, is very saving with the funds at his disposal and actually turned in again part of the appropriation made by the legislature for the library that year! Now we understood the character of the man and the backward state of the institution. He showed us however, this book of Nearing's as one of the "late" acquisitions, a book nearly 3 years out! At this point we are glad to say that in all likelihood we are going to locate at Cleveland shortly. We shall have access then to the large city library there, and will not be depen-

dent on the publications only that a few publishing houses have kindly supplied us with heretofore.

Now Nearing is known to us all as a Socialist, also as one who was before the courts recently on the charge of having violated the espionage act. He was fully acquitted and the sincerity of his purposes and his patriotism thereby vindicated. The chief contribution he makes in this book to the study of economic problems is in the distinction he makes between service income and property income. This is so much the gist of his whole argument that he calls his book "an examination of the returns rendered for services and from property owned in the U. S." The old English division of landlord, capitalist and laborer does not apply here anymore, for we have few landlords in the old sense, who rent land; and besides the capitalists and holders of land or real estate are really the same persons. We have with us a class that lives on the income of their property, this property consisting in various industrial holdings, and another class which lives on the return of their labor or services rendered to some one, who gives them as an equivalent a certain amount of money. Now this seems or seemed until a few decades ago a very normal and natural condition of things. But now-a-days the right of a man who lives on his property which he may have inherited or gotten by in another way, without rendering any further services to society, is seriously challenged. He shows the power, security, permanency of property income and the precariousness, insecurity and inadequacy of service income. He goes into this question very fully, presenting statistical tables to show actual conditions and leaves us with the impression that the time is coming and perhaps quickly when the many who have service income only will demand a re-adjustment and will try to make the principle prevail that a man's financial returns should be in proportion to the services he renders.

The Fight for the Argonne by W. B. West. The Abingdon Press. 1919. 124 pages. 75 cents.

In this little war-book the author gives his personal experience as a "Y" man while he was with that famous 37th Division during its fighting days in the Argonne forest and on the Alsatian Border. He is or was a 'parson', but served also as a car driver in the service of the Y. M. C. A. In a plain and unassuming manner he relates the scenes he saw and the impressions he received while he was in the closest touch with the boys who gave such a splendid account of themselves when put to the severest tests. The cameraderie, bravery, endurance of the "dough-boys," their resourcefulness, the intense moments of suspense before going over the top, the incomparable dash, the glorious performances of our army are vividly described; also some incidents given which bring home the brutal character of hand-to-hand combat; finally the influence of war life on the moral and religious nature is illustrated from personal observation: A number of interesting pictures enhances the value of the book.

Youth and the Church. A Manual for Teachers and Leaders of Intermediates, Seniors and Young People by *Cynthia Pearl Maus*. The Standard Publishing Company. 1919. 186 pages. \$1.00 postpaid.

We always like to read and discuss a book on some feature of the Sunday school work. The eyes of the Church are opened to the importance of this great agency for the instruction of the young as never before. In the book before us we have the observations and ideas of a practical worker. Her suggestions have grown out of actual experience, her plans and methods have been tested in class and departmental work. She confines herself strictly to her subject, which is work in the Secondary Division of the Sunday school. She approves heartily of the reorganization of this division, which has abrogated older and inadequate forms. The Secondary Division used to include the ages from 13 to 20, with an Intermediate Department (13—16) and a Senior (17—20). The Sunday School Council in Boston 1917 changed this and made the Secondary Division cover the whole period of adolescence (12—24 years. It recognizes 3 natural groups within this: the intermediate (12—14), the Senior (15—17), the Young People's Department (18—24). She gives the reason for this grouping. The first stage is that of early adolescence, the second the emotional period of middle adolescence, the third is the intellectual period or later adolescenc. She makes interesting remarks on the distinctive characteristics of each of these groups.

Then she takes up each department separately and discusses the nature of the work to be done in each. We read her remarks on the Young People's Department and found them very valuable. She adopts the fourfold program for developing life as laid down by most educators, the physical, intellectual, social and spiritual. The moral would then be included in the spiritual element, no doubt. Her suggestions as to how to provide for this development in the various departments are practical, carried out in detail and safe. She puts great stress on the cultivation of the social life, but never loses sight of the fact that the great goal of all work is to train Christians, active members of the Church with the Kingdom viewpoint, and that all instruction or impressions ought at once to be given expression in conduct and service. Class organization is ably discussed and described. A number of plans for Sunday school auditoriums of various sizes, prepared by an architect, forms a useful feature of the book. It is a fine textbook for the worker in any of the departments falling within the scope of the subject.

The Church in Rural America by *Garland A. Bricker*, Professor of Agricultural Teaching, Syracuse University. The Standard Pub. Co. 1919. 193 pages. \$1.00 postpaid.

That the work in the country church will have to adjust itself to the changed condition of the rural life, is admitted on all hands. Many books have been written on the subject. The present one deals with the question from the viewpoint of the layman. The author is a teacher of agriculture and he makes claims on the country minister that go beyond the conventional requirements, but he does assign to religion and spiritual qualification a central position.

He convincingly describes the character of the new 'ruralism'. The farm used to be a place where nearly everything the farmer and his family needed was made. Now all these things are made in factories located in the cities, and the farmer's task is the raising of farm products, and of that only. The leisure time thus obtained can be used for recrea-

tion, reading, social life. Besides the business of farming is different from what it used to be. Agricultural colleges and periodicals have taught the farmer the need and requirements of scientific farming, soil cultivation, rotation of crops, the use of proper machinery, the avoidance of waste etc. This process is still under way and the church and the country minister need to adjust themselves to these conditions and even take the place of leadership in this movement.

That there is certainly a rural problem, as far as the country church is concerned, is proved from statistical sources. In the state of New York 500 rural churches are ready to close their doors. In Ohio about 800 churches are in the same plight. At this rate there are, in proportion to the rural population, about 21,000 such country churches in the U. S. Now what can be done to solve this problem? The new country church must have such a building and facilities as to be able not only to meet the religious but also the social needs of its people. There must be fewer churches than before but these fewer churches must be larger. The church must become the social center of the rural community. Not every show or form of entertainment can be admitted to the church, but the cultivation of the social life must be one of the great objects of the rural church. The country minister must be a man capable of being a leader of the rural community. He must know its needs, be a son of the soil, alive to the requirements of the situation, able to see the many points where religion and agriculture have points of contact. The colleges and seminaries must arrange to be able to produce and equip men who are able to fill the responsible positions of the new country minister.

The book depicts the condition of thousands of the country churches of our land ably and truthfully. Many of the ministers of the country churches in our Synod will not be ready to admit that the situation, as far as they are concerned, is quite so serious, nor will they grant all the demands the author lays down for the new country church. Nevertheless, on the whole, the writer speaks from wide experience and as one conversant with the facts. He gauges the situation accurately and we have no doubt that in the near future seminaries and ministerial students will try to adopt themselves to the conditions on the lines of his suggestions. It ought not to be forgotten, however—and the author does not forget it—that after all the spiritual qualification and task of the country minister will be the primal one in the future as it was in the past.

„Evangelischer Hausaltar.“ Tägliche Andachten, herausgegeben von der Deutschen Evangelischen Synode von N.-A. Eden Publ. House. 1919.

Ein neues Andachtsbuch unserer Synode. Die meisten von uns kennen das alte „Licht und Leben,“ von † Prof. Pircher redigiert. Dasselbe war gut, aber ein wenig zu umfangreich. Das neue erscheint als ein viel dünnerer, handlicher, schön gebundener Band von 395 Seiten. Die Andachten sind nach dem Kirchenjahr und den entsprechenden Sonntagen geordnet, nicht nach dem Datum des Kalenders. Das ist ein Vorzug, denn so wird jeder Leser täglich daran erinnert, in welcher Zeit des Kirchenjahrs er sich befindet. Jede Andacht besteht aus einem Bibeltext (mit Titel), Auslegung

und einem passenden Liebervers. Es ist nicht leicht, die Andachten so zu schreiben, daß sie nicht den Charakter trockener Auslegung an sich tragen, sondern die warme Sprache des frommen Gefühls sprechen und so wahrhaft erbaulich wirken. Wir haben das Buch seit seinem Herauskommen gebraucht und stehen nicht an zu sagen, daß nach unserm Eindruck die achtzehn, die daran gearbeitet haben, meist diesen Ton getroffen haben. Wir hoffen, es wird an seinem Reiz dazu beitragen, daß der Hausaltar in vielen evangelischen Familien wieder aufgerichtet und das Feuer des Herrn darauf brennen wird. Eine Bibellesestafel zum Gebrauch derer, welche täglich in der Schrift forschen wollen und dazu die rechte Anleitung suchen, wäre eine dankenswerte Zugabe zu dem Buche gewesen, denn was wir darin bisher haben, genügt den Anforderungen der Zeit und moderner Verhältnisse nicht. Doch auch so ist das Buch eine vorzügliche Darbietung, und wir empfehlen es aufs beste.

The Organization and Administration of the Sunday School, by Jesse L. Cunnigham and Eric M. North. The Methodist Book Concern. 1919. 12 chapters. 155 pages. 60 cents.

How ideas of the functions and importance of the Sunday school have broadened in the last 20 years every superintendent and pastor can realize by calling to mind what his attitude towards the Sunday school was then and what it is now. The greatness of the task and the necessity for efficient work so impresses itself on us that we are thankful for all the information and inspiration that we can get from any source. The book before us deals with the Sunday school as a whole and with its individual phases. It suggests no fixed forms of organization, but unfolds the principles on which the organization and administration of the school should be based. It emphasizes the challenge to the Church lying in the fact that the task of religious education is so high, so vital, so indispensable, and yet the Sunday school is the only organization systematically trying to perform it. Sound and symmetrical Christian character is the aim the Sunday school seeks to reach for each individual member. All of its work ought to be so close and systematized that it will serve that great aim.

The author holds this ideal constantly in view and, whether he treats of the organization of the school, of instruction, of classes and departments, the actual service on Sunday morning, the physical equipment of the school and so forth, all he says is related to the great purpose to be accomplished. All conclusions are logically derived out of fundamental principles, and all technicalities are subjected to their place as suitable means only to the high ends to be sought. The chapter on "Training in Worship" has especially appealed to us. It is often said that the atmosphere of the Sunday school is instruction, that of the church service is worship. The author, on the contrary, insists that the atmosphere of the Sunday school shall also be one of worship, and his suggestions along that line are valuable. Reading this book will make one feel that our ideals for Sunday school work are indeed high and the goal hard to reach, but it will also inspire to high efforts and intelligently guide along the roads that will lead nearer to attainment.